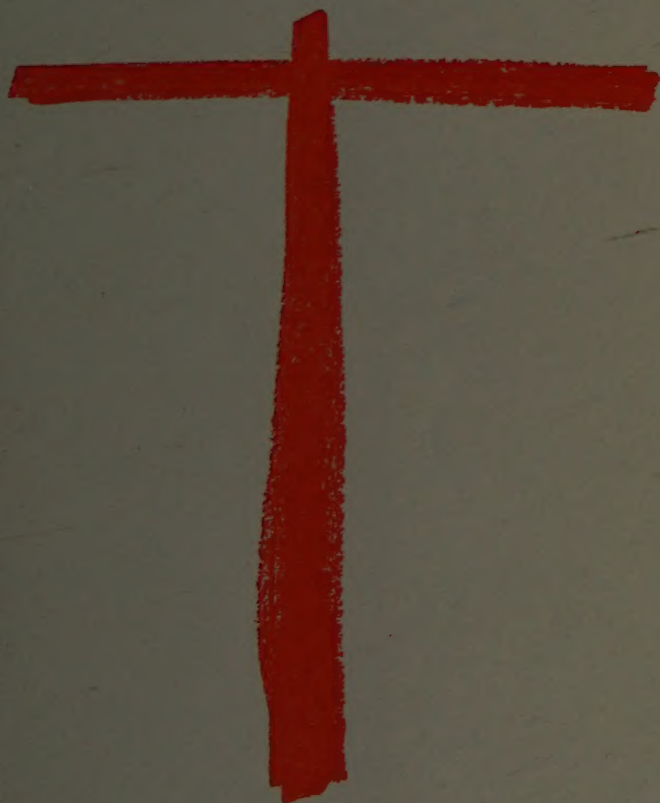
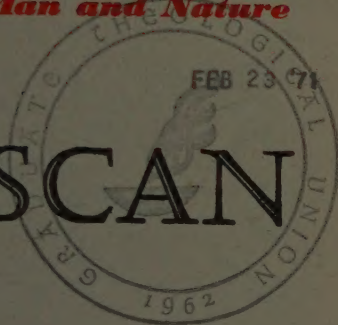


*Man and Nature*

The

# FRANCISCAN

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VOLUME XIII

NUMBER 1

DECEMBER, 1970

*three shillings (15 new pence)*

# The Society of Saint Francis

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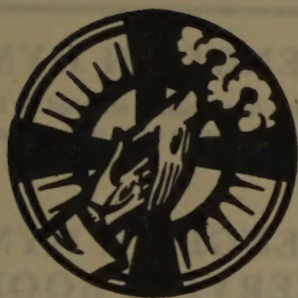
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*Pax et bonum.*

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BROTHER LOTHIAN S.S.F.



## Works of The Lord

THE material universe has often been conceived as a mere stage for the human drama of sin and redemption, destined to pass away and, therefore, to be utilised, not respected. This may seem less credibly in an age when man is seen to occupy an infinitesimal spot in an unimaginably vast cosmos. But, in any case, was it not always part of the myth of creation that all that God made was 'very good'?

One strain of modern theological thinking has seen the whole creation as undergoing a process which is the working of the purpose of God. Creation is fulfilled by being related to its Creator, and man with his capacity for awareness of God, and of himself in relation to God, has an important part to play in this purpose. He must fulfil his own purpose by relating the rest of creation back to God along with himself. He has the capacity to exploit creation for short term selfish ends which, in the long run, are self-defeating and in the end serve to take creation away from God, rather than relate it back to him. Man, being a creature of choice, must choose between these alternatives.

It is clear which of these alternatives Saint Francis stood for, in that relation of creatures to God, along with himself, came so readily to him. Not the whole creation, but those parts which he encountered, were put in their proper context by him, within his own inspired relationship to God. What has this to say to man in the twentieth century?

It fails if it conveys merely a nostalgic longing for a simpler age. What Saint Francis stood for was the enrichment of creation along with and including himself, through poverty of spirit which enjoys creation without wanting to use it for selfish ends. A deeper understanding of it under God can be a kind of worship; but the degradation of it, unthinking or otherwise, is the defilement of a gift the purpose of which is to be received with thankfulness and related back to God.

We live in a situation in which much of creation has been utilised in a way difficult to reconcile with respect for it before God. The scientific quest is a search for pure knowledge of natural processes which implies an intense interest in, and respect for, the things in themselves. The way in which such processes may, as a result, be manipulated raises deep moral problems which confront us with choices affecting the whole life of this globe. The quest is good—but the treasure to be greedily devoured to the eventual destruction of all, not treated with respect, to the glory of God?



## The Minister General's Letter

8 October, 1970

AUCKLAND.

My dear friends,

In this my first letter to you all since my election as Minister General I want to thank all who have written such kind and understanding letters, and I am particularly grateful for their prayers and encouragement as I face the task ahead. Many have assumed that I am returning to England to live, but this is far from the case. I believe that, in order to do this work, I must travel from Province to Province, spending a time in each and then moving on. Only so can I begin to know all the brothers and sisters and the needs of the Provinces and so be able to make any real contribution. Thus I suppose I have to be a jet-age itinerant friar, no longer tramping from town to town but flying from continent to continent taking my office with me and living out of a briefcase !

We all owe a tremendous debt of gratitude to Brother David for all he has given us and been to us during his years of office. The Society has grown and expanded in so many ways and has changed in character, and his wise and faithful guidance at the helm has kept us steady and receptive to the breath of the Holy Spirit. I cannot pretend to such wisdom and spirituality, but together under God we must carry on the work where he has left off. As I write this David is off to America and I know our American brothers realise how fortunate they are to have the benefit of his advice and help, and we wish him many years of happy service in the country he has grown to love so much.

All of us were very saddened at the death of Brother Lothian. For those of us who have come to the Community through the Cambridge house, it is impossible to think of Cambridge without Lothian. One also thinks of his wise and faithful ministry to countless Tertiaries and others over the years. What a wonderful example he was of steady and costly prayer and dedication, and how we have enjoyed his caustic, yet kindly, wit and the turn of phrase which kept us all chuckling. We offer our deepest sympathy to his family and assure them of our prayers.

At the Pacific Provincial Chapter in July, Brother Reginald was elected Minister and he takes over from me on 1 November. I am sorry Auckland have had to give up their leader so soon after the house

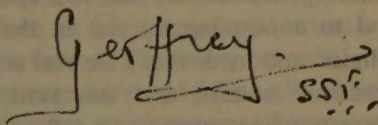


arted, but in Brother William they will have a very gifted brother who is well experienced in inner-city work and its problems. Our American brothers have very generously allowed Brother Lawrence to look after Morris House for two years. He made a great impression when he visited the Pacific Province and he is well qualified to do the work at Morris House.

I am shortly leaving for New York where we have to elect a new Minister for the American Province. It was with great regret that I accepted the resignation of Brother Paul as I hoped he would continue for some time longer. Paul has done a mighty work and has seen the American brothers through a very difficult period. He feels called by God to a life of greater prayer and it is right that we should make it possible for him. He also feels that the time has come for a younger brother to be Minister and by the time this appears in print you will know the name of the new Provincial. After visiting New York I am hoping to have a short stay in England before returning to the Pacific for the blessing of the new house in Honiara and the arrival of the Sisters of the Church to work with our brothers.

S. Francis prayed, 'Lord, make me an instrument of your peace'. This, I feel, so strongly sums up our Franciscan vocation today. In a world where so much divides—race, wealth, class, religion—we are to be peace-makers. We cannot make peace ourselves, but we are to allow ourselves to be used as instruments in the hand of God for his peace, wherever our work lies. And we can only be peace-makers if we are ourselves at peace with God.

May God bless and keep us all in his peace.

A handwritten signature in dark ink, appearing to read 'Geoffrey', followed by a flourish and the initials 'SSR'.

*Minister General.*

---

### ***Change of Price***

As announced in the June number this year, the price of this journal is now 6d. (17½p) per copy, or 12s. (60p) annually, including postage.

## Brother Lothian

THERE is a strange interweaving of sadness and exhilaration when one thinks over the life of one whom one has known and loved for many years. Brother Lothian was sent to Cambridge in the spring of 1942, only one year after he had joined the Society of S. Francis. So he was one of the team when the friars took over the charge of S. Bene't's, and it was natural that he should be appointed vicar when the living fell vacant in 1948. He continued his ministry with complete faithfulness to the end. It was impossible to think of him retiring, or going to any other work. It was fitting that he should die in harness, as he always wished. His last sermon, which he did not live to preach, is printed elsewhere in this issue.

It is easy to think of the special characteristics of his ministry. There was the patient caring for those with personal problems, notable for the depth of sympathetic understanding which he displayed. There was the penetrating psychological insight of his sermons, in which the congregation saw themselves devastatingly exposed. There were the flashes of mordant wit and the delightful understatements, which made the congregation rock with laughter.

Perhaps there is a sense in which his greatest achievements were done more by accident than design. Few people can have used to greater benefit for others their own inner difficulties and strivings. Christian belief was never easy for him, and this made people less afraid to acknowledge their own doubts and to share them with him. In doing so, they found new strength. He was appalled by the problem of suffering, and this led him to a special concern for ministry to the sick and to continuing interest in the study of the relationship between religion and medicine. He was acutely conscious of his inadequacy in practical matters, and this bred in him a true humility, with the corresponding capacity to deflate the pretensions of those who would pride themselves on their abilities. He suffered the inner unhappiness of being an only child in a broken home and this created a need for affection which was rewarded by deep and lasting personal relationships of a very fruitful kind. It also caused a lack of self-confidence, which made him take infinite pains in preparing sermons and addresses. The result was a concentrated, if somewhat shapeless, composition in which every word was carefully weighed, and memorable and spicy phrases

bounded. He was restless in his search for truth, and his wide range of spiritual reading both made for broad sympathies and formed the basis of practical fidelity in personal prayer.

It is obvious that such a personal ministry and unusual style can never be replaced. But our gratitude for the past entails dedication for the future. What each of us owes to Brother Lothian's ministry is part of what we are, and what we are is what we have to give, for our mutual support and for the good of God's world.

*Brother Denis writes :*

It was in boisterous mood that I first encountered Lothian, at tea, in the crowded parlour of Saint Clare's House. As we dispersed, he was heard to say, ' If I ever had to work with Denis, I should pack up '. Within the hour, Father Algy had asked him to go with me to Cambridge where he stayed for twenty-eight years. My memories of our six years together are joyful and illuminating. But there were certain hazards. Both of us were liable to fits of violent anger, and my untidy, magpie temperament irked his cool, but sensitive intelligence.

From the beginning he schooled himself to a strict discipline. Every day began with half-an-hour of prayer before the Blessed Sacrament ; during the mornings he sat, wrapped in a cloak when it was cold, with his feet in a haybox, writing and tearing up sermons, wrestling with ideas, sometimes just sulking, or, like Edward Thomas, pleading. Sometimes, as the winds use a crack in a wall or a drain, their joy or their pain to whistle through, choose me, you English words '.

In the afternoons there was visiting on foot or bicycle, some gardening, and in the evenings groups for Bible-study. Occasionally he escaped to watch rugger, or to discover butterflies, birds or plants. Finally botany claimed the first place in his recreational attention. Once a year, armed with expert notes from a University botanist, and with the appropriate Ordnance Survey map, he would drive to Breckland with two Tertiary friends, and in wellingtons which were not waterproof, would wander off for a whole day to investigate and collect.

He was very happy, though he was learning to live under a dark shadow. After a week-end we spent together in a London parish he wrote ' I've never enjoyed so many things so much in so short a time '. The boy who loved owls but feared and hated most of his own kind, had become in Christ wise, gentle, longsuffering, lovable and generously affectionate.



Such was our brother who at the end of an afternoon's botanising, with friends along Devil's Dyke, quietly started on that exploration of which he once said in Saint Bene't's, 'I suppose we shall all enjoy meeting the saints, if we ever make it. But I must admit that for myself I hope for a bit of silence, with an occasional fox, or a pheasant or two to watch'.

---

## No Completely Dead Ends

*The following is a sermon which Brother Lothian had intended to preach on Sunday, 6 September, the day on which he died.*

Casting all your care upon him, for He careth for you.

1 Peter 5:5

DOCTOR SAMUEL JOHNSON once said that if a man knew that he was to be hanged in a fortnight, this wonderfully cleared his mind. His words have a ring of truth, and yet I have my doubts, partly because I am increasingly doubtful of generalisations about human behaviour, and partly because Doctor Johnson was speaking happily from outside that given situation. Also I would have said that it is unlikely that any one will make good use of final situations, unless they have looked with some steadiness at earlier and less final crises.

Is there not an alternative? One's vision can clear because one has looked steadily at the approaching signs of mortality, or one can become so heavily obsessed that one is blind to the new possibilities, which are there too, new patterns to be accepted and enjoyed. While some people appear to be dying bit by bit as the leaves falling off a sickly plant, others give the feeling that they continue to bring out of their treasury things new and old. Life is not just dropping away, but taking new stages. I have seen, as you have, triumphs of the spirit in which physical pressures would excuse a snail-like existence. I believe that many Christians would say that it is easier to have trust in God for fear of your lives, when you are forced to recognise that your own resources and powers are trickling away. This is humanly

understandable, but it is, I am sure, an offshoot of human pride. You only call the Doctor in when you are sick, otherwise you can arrange your life without him. So with dependence upon God, except as a Christian platitude. And do we look to God as a bringer of happiness into our lives, a God who is as much concerned with our happiness as we are ourselves, but is wiser in the long run? The water may have been turned into wine at the wedding, but we hardly expect God to work in such a rich and generous way in our lives.

I know that I am running a risk, in preaching this sermon, of depressing you as an aging Jeremiah, but that is not how I feel about it myself. It may be that I am only trying to make an apparently obvious comment.

Some time ago I met with a remark of Aldous Huxley in which he said 'Millions of people are saying every day, "Thy will be done", but they have not the slightest intention of doing any will but their own'. An exaggeration perhaps, but certainly not a lie.

Reading the New Testament, who can doubt that Christ spoke of a way of living, inspired by a trust in God, which in comparison with a harassed, anxious, fearful way of living, was as the wine to the water of the wedding feast? It is equally true that Christ endured a pain of body and an agony of spirit, which must have been at least as hard to bear as any that has come our way.

I believe that the importance of peace in the Gospel of Christ is not that it is pleasant to feel comfortable, warm, assured, but that to the Christian the peace of which Christ speaks is a sign that in some measure he is living in the spirit of 'Thy kingdom come, thy will be done'.

The gospel rewards are certainly gifts, not the wages of those who can make the higher grade. But there is a condition, an attitude, an openness which is the way of receiving the gift. Think of those words, 'God is not mocked; as a man sows so shall he reap'. These words cannot fairly be dismissed as harsh contradictions of the love of God. Casting all your cares upon him remains a pious saying unless in some ways of action and of prayer you care enough to prove the truth of this, not as some sort of sedative, but as a promise of God in Christ.

Is the truth this? 'Put very little into your Christian life, and the promises of God in Christ are no more than marks on paper or sounds in the air'. But neither must we swing to the opposite: 'I must keep

up a conscious, unrelenting struggle so that I never give an inch to the temptations of the world, the flesh and the devil'. Very few people can be bothered to do this. It can have a very unhappy effect on one's sense of humour, and has a way of pushing one's self very much to the centre of the picture.

Is there not a more excellent way? I know that love can have a variety of meanings, some out of line with the New Testament, but we know what we would like love to mean, and where we respect it most.

Do not let us judge this as a struggle against temptation, but as a way of living in love, of meeting people, situations, bitter experiences as those who say that the love of God in Christ is here. A way of faith and hope: the love of God in Christ is here, so there are no completely dead ends.

### ***Les Compagnons de S. Francois***

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Dates for 1971 :

International Pilgrimage to Geneva, 25 July to 1 August. Cost £10 inclusive.

National Pilgrimage to Rochester, Kent, 25 August to 28 August. Cost £5—£6.

Further details from Miss Kathleen Holford, 14 Seymour Street, Birkenhead, Cheshire. Or from Revd. David Streeter, 15 Highfields, Saffron Walden, Essex.

You can read about the Compagnons in *THE FRANCISCAN*, December, 1969 and March, 1970, and in the *Church Times* for 18 September, 1970.

### ***Revival of Franciscanism***

It is hoped that a book dealing with the revival of Franciscanism in the Anglican Communion may develop out of research being undertaken next year. Perhaps any readers who have documents or letters dealing with this subject, or who have personal reminiscences or memoirs of the early figures in this revival or of the communities which preceded S.S.F., would like to get in touch with Brother John Charles, Glasshampton, Shrawley, Worcester WR6 6TQ, England.



## Quarterly Chronicle

*Brother Michael writes :*

**ENGLISH PROVINCE** A time of departure. Nothing has so clearly demonstrated the changes in our Society than some of the events of the past months. Issues of THE FRANCISCAN follow each other with fair speed, yet each time I sit down to write this column I seem committed to recording the news of a Province which is changing every day—like the list of Brethren and Sisters which is tucked inside it. Brothers leave us, and leave, too, a gap which cannot be filled. Of no one is this more true than Brother Clothian, or Bishop Oliver—accounts of whose deaths will be found elsewhere in this issue. Less known, but greatly loved in Cambridge was Bishop Hardy—a loyal friend of the Society, with a radiant Franciscan spirit. They all reflect an aspect of our family life which their death and, surely, continued prayers, makes all the clearer. When they all died at about the same time, it was found that they had already given all that they had to give with a generosity in love that leaves us full of gratitude to God for them.

There is gratitude, too, for David and Angelo who have sailed for America. Angelo has done a magnificent work in continuing to build and stabilise the house at Ashton. No less important is the work he has done in preaching and counselling in schools. It is difficult to believe that David has gone to America 'for good'. We owe so much to him in this country and he has left his mark so clearly on the Community here. Having him in the States can only serve to strengthen the bonds between the two provinces.

There will be three other names absent from the list. Augustine and Glyn, who had arrived at the point where they were due to take their vows for life, asked for permission to withdraw. Augustine is returning to America where he will continue to train as a psychiatrist, and Glyn will work as a district nurse in London. One reason for giving our Brothers and Sisters a lengthy time before taking life vows is to leave them the freedom to make such a decision. It is a sign of strength that it can be done, and our loving care and affection is in no sense diminished by their departure, even though we shall miss them. This is even more true of Hugh, who asked the Chapter for secularisation—that is, to return to ordinary secular life—a costly and painful decision for him and for us, after more than twenty years in

this Franciscan family. There are many changes being made in the Religious Life throughout the world, and we have suffered far less than some as a result. It was typical of his integrity that, when Hugh felt the Society had changed to the point where it no longer represented to him the vocation he had once embarked on, he should do the logical thing and ask to leave. He has given so much to us all in so many ways, and will, I know, continue in service to the church and the world, assured of the affection and prayers of his friends and brothers. For the present, he will live and work in Switzerland.

Departures—and arrivals ! We have so many men coming to test their vocation with us in the next two years that the Friary in Dorset will be overcrowded and the Novice Master overworked. The Chapter has decided that the Friary in Northumberland should have its own group of Postulants and Novices, with an assistant Novice Master to help in their training. As Brother Edward has become the Guardian of the Third Order, it looks as if the North East of England and Scotland will have a very strong Franciscan centre at Alnmouth. At present, it has been strengthened by the arrival of Brother Andrew Paul from America who is with us for two years.

With five more Brothers in Profession, the total training of our younger brethren has become increasingly important. There must be significance in the fact that, in a world where rebellion and violence deny any ordinary forms of law and order, so many men should be prepared to commit themselves to the obedience and discipline of the Religious Life—a movement which is reflected also among the Sisters and the Third Order. The Chapter is concerned to be open to hear what the Holy Spirit is saying to the Church today, as it prepares, with them, to make a valid Franciscan witness to the world.

One last thing for those who wonder whether it is right for us to have a large Friary at Hilfield. Apart from the arrival of Postulants and Novices, the Friary has also welcomed over four hundred and fifty wayfarers in the first six months of this year, all of whom stayed at least one night ! The number is, if anything, increasing. So, one thing has remained unchanged, and I am glad we are there for them.

### Professions

Five brothers were elected to Profession in the Society at the First Order Chapter held at Hilfield Friary in October. They are Brother Justin, Brother Eric, Brother Godfrey, Brother Benjamin and Brother Jerome. Brother Justin is working at Glasshampton, Brother Eric at Alnmouth where he has particular responsibilities

at the Home Office Hostel, Brother Godfrey and Brother Benjamin live at Hilfield where Godfrey is secretary to the Provincial Minister and Benjamin the Guestmaster. Brother Jerome is house-father in Bernard House at S. Francis School at Hooke.

On 6 September at Hilfield Friary Brother Harry and Brother Thomas were clothed as novices. Brother Harry had previously worked for British Rail in their State Department and Brother Thomas had been an architect with Ind Coope, the Jewellers. There are at present eight postulants at Hilfield and two at Alnmouth preparing for their clothing as novices.

On 27 October Miss Joyce Yarrow was clothed as a novice at Compton Durville. Sister Joyce is from Australia and has been working as a laboratory technician at the Westminster Hospital, London. The sisters are looking forward to the clothing of other postulants in the near future.

### Cambridge Loss

S. Bene't's at Cambridge suffered a further loss when Bishop Alexander Hardy died rather suddenly only a week after Brother Lothian. Bishop Hardy had given regular help at the church and had been closely identified with the life and worship of the parish during the thirteen years of his retirement in Cambridge. He had formerly served as a missionary in India, and had been Bishop of Nagpur. He was a much loved member of our congregation, notable alike for his enthusiasm in all that concerned the church and for his unflagging labour of intercession. His last words, when he was scarcely conscious, were intercessions for his seemingly endless list of names. The confirmations which he held in the church from time to time were always memorable occasions. We extend our sympathy to his wife and family, and share with them the sense of profound gratitude for his splendid Christian life.

### Visiting Preachers

Sunday sermons from visiting preachers are sometimes difficult to arrange at Hilfield Friary as the preacher is never sure what kind of audience he is going to have. On a Sunday morning he may face a congregation where visitors outnumber others three to one, or there may be fifty or more scouts to contend with. Often on Sunday evenings some of the brothers are out taking evensong in village churches, where there is only a small congregation. Also many of the people we would like to have as preachers find it very difficult to be away from their parish or other work on a Sunday. Now there is a monthly sermon on a Friday evening after evensong and before supper. After supper there is an opportunity for discussion with the preacher. Recently the brothers at Hilfield have welcomed the Rev. G. Stevens, Secretary of the Church's Ministry to Jews, and Father Boniface, Guardian of the Pouchin Friary at Crawley in Sussex. Father Boniface's sermon was a helpful preparation for the Stigmata Festival, and his visit enabled the brothers to learn more of the wider Franciscan family.

### Gaza News

Brother Stephen's health is better and he has been in charge of the mission during Brother Francis's leave in England. Brother Francis returned to Zambia on 20 October. Brother Desmond recently attended an Old Catholic Conference at Bonn



in Germany. The Old Catholics take a great interest in Fiwila and send us parcels of vestments and clothes from time to time. Since then he has been taking a course at S. John's Seminary, Lusaka, in preparation for his ordination as deacon in November.

### **Sisters on Furlough**

Sister Angela Mary and Sister Veronica from the Fiwila hospital have been in England on leave this autumn. While they have been away Brother William Francis has been undertaking the secretarial work of the hospital, and Sister Teresa and Sister Rachel Wright have been running the hospital and leprosarium.

### **Ordination Training**

Four Zambian catechists, preparing for ordination in the beginning of 1971, will be attending a course in practical evangelism at Fiwila Mission during the next few months.

### **Sisters Visit Alnmouth**

On S. Clare's Day there were, for the first time in the history of the Alnmouth Friary, more sisters than brothers in choir, as Sister Elspeth and six other sisters from the Order of the Holy Paraclete, Whitby, as well as Sister Audrey of the Community of the Sisters of the Church, and Sister Alison Mary of the Community of S. Francis were all present. The Whitby sisters had slept for two nights on mattresses in the Village Hall at the end of a tour of Northumberland's places of pilgrimage. Sister Audrey C.S.C. has been staying at Alnmouth and writing a book on the Synoptic Gospels. It is for 'O' level students.

### **Interregnum**

While the appointment of the next vicar of S. Bene't's still awaits the decision of the patrons, Brother Barnabas is acting as priest-in-charge, ably assisted by Brother Edmund, who is responsible for the parish visiting, and by Brother Jonathan, who looks after undergraduates and who gives highly efficient secretarial help. It has been a great help, too, to have Brother Simeon for the Michaelmas term, before he goes to London to begin his course of nursing training.

### **Family News**

The family at Hilfield were very happy to welcome Brother Patrick home again in October after a year's absence for medical treatment. David Collins, who lives with us for many years, came to stay with us recently. He is now living with his family at Caxton near Cambridge. The family has also welcomed Brother Jean-Claude Tromas, a French Capuchin friar, who is living with the Society for five months. He will be at Hilfield for three months before spending some time at Glasshampton and Alnmouth. Brother John (as we call him) sees his visit as a real living out of that unity amongst Christians which we all seek.

### **Pilgrimage**

A party of Scottish and Northern Companions visited Oberammergau in September to see the Passion Play. The party was led by Brother Kevin and Brother

ruce and the Chaplain was the Rev. David Chadwick. The pilgrimage had been organised with great competence by Mrs. Margaret Wallace, Assistant Warden for Companions in Scotland.

### Printing Sisters

The printing press and all its associated paraphernalia from the Hilfield Friary has been installed in a new building at Freeland. The sisters of the Community S. Clare will be operating it in future and Brother Mark will be staying at Freeland before Christmas in order to teach the sisters how to use it. When the sisters have mastered it, they will be very happy to receive orders for printing letterheads and other work.

### Hilfield Festival

Saturday, 14 September, was the day chosen this year to celebrate the Stigmata of S. Francis at Hilfield Friary. A very large number of friends attended the Eucharist in the Courtyard at which the preacher was the Chaplain of the Fleet, Archdeacon Ambrose Weekes. During the afternoon the stalls of home-grown and home-made products were very busy and record sales were made. It was a wonderful sunny day and there was a wonderful spirit of friendship and happiness.

### Gospel Studies

Brother Barnabas gave a series of four lectures entitled 'Behind the Fourth Gospel' at the Vacation Term for Biblical Study at Oxford in July. He is repeating the same course in the Divinity Faculty at Cambridge this term. His commentary on S. John is now with the publishers, but will not appear in print until the beginning of 1972. Something to look forward to?

### Corby

Brother Giles took a party of nine brothers on a visit to Corby New Town, Northamptonshire, in September. The visit was arranged and organised by the Rev. John Lashbrooke, Rector of the Epiphany, Corby, and the Rev. Frank Luffham, Senior Chaplain in Industry to the Bishop of Peterborough. It was an educational visit aimed at exploring the whole social environment of man and the ways in which an urban community is planned, organised, employed, cared for and loved. It was a very stimulating and exciting experience made possible by the remarkable hospitality and helpfulness of those Corby people who assisted with the course.

### Lectures at Alnmouth

During the autumn weeks, a number of people have spoken to the Brothers on a variety of subjects, including the Bishop of Durham, who gave a lecture on 'Presenting the Gospel to the Modern World'; Father Fintan of the Passionist House in Dublin on 'Problems of the Renewal of the Religious Life in the Roman Catholic Church'; and Paul Fricker who gave a penetrating talk on his experiences of living and working in Hong Kong.

### Franciscan Hermitage Planned

Brother Harold has been to many places around England looking for suitable sites for a small Franciscan Hermitage, and has decided to start one at Shepherds Law, about twenty minutes drive from Alnmouth, in a glorious position, overlooking the Cheviots. The building was previously a derelict shepherd's cottage, and during the spring and summer of next year he hopes to make it habitable, while living in a caravan.

### Ashton

With the departure of Brother Angelo to the U.S.A. the Ashton house is now staffed by Brothers Basil, Columba and Godric. Brother Basil and Brother Godric are attending a part-time course at Manchester University organised by the National Association for the Care and Resettlement of Offenders. One of the members of the family, Ray Chadwick, had a very serious motor cycle accident in the summer but is making a remarkable recovery.

### Summer Camps

The camping fields at the Hilfield Friary have attracted many visitors this year. There have been six scout troops from such places as Birmingham, Southampton, Maidenhead and Bristol, also school parties and one from the Langrove Adolescent Unit in the care of Doctor Humphrey Becket. Family parties have also used the camping fields. Facilities include running water and toilets on site, also free firewood and the use of the swimming pool.

### Parish Link

The sisters at Compton Durville have formed a close link with the parish of S. Francis, Sidmouth. A group of children on a pre-confirmation course and two groups of adults on weekend retreats stayed at the Convent. Accommodation for sisters and guests has become so crowded that plans are being drawn up for an extension to the buildings.

### Garden Comfort

In response to a request in THE FRANCISCAN for garden seats for the grounds at Hilfield Friary several seats have been donated. These have been much appreciated by brothers and visitors alike. Some of the seats have been given in memory of people, including Brother Simon and former members of the Society of the Divine Compassion.

### Franciscan Hospitality

A record number of freshmen have been received by the brothers at Cambridge so that tea and coffee have flowed in unprecedented quantities at our little house in Botolph Lane.

### Deep Freeze

The economics of housekeeping and vegetable gardening have made it desirable that proper freezing facilities for fruit, meat and vegetables should be available at the Hilfield Friary. Thanks to a most generous gift from a Bristol tertiary, Miss Anne Bevan, it has been possible to install a deep freeze room in the reconstructed kitchens.



### Special Fund for Work in Africa

A special fund for the Society's work in Africa has been opened. Contributions for that work should be earmarked and sent to the Provincial Secretary at Hilfield Friary.

### Stamps Make Money

For many years friends of the Society have been sending used postage stamps to the Hilfield Friary. With the generous assistance of friends and members of the family most of these stamps have been sorted and sold. Our funds have benefitted by several hundred pounds because of this. We need as many used stamps as you can send us. They are all of value and any quantity of any kind are welcome. It is helpful if you leave a quarter inch of envelope around the stamps when you cut them off. If you have old stamp collections in albums around the house that are not being used, we can also sell these to assist our funds. Every little helps.

### For Your 1971 Diary

At Hilfield Friary :	19 June, Garden Party
	18 September, Stigmata Festival
	24—28 May, Priests Retreat
	21—25 June, Third Order Priests Retreat
	6—10 September, Priests Retreat
At Compton Durville :	12 June, Corpus Christi Festival
At London :	25 September, Rally and Jubilee Celebration

### *Brother Geoffrey writes :*

**PACIFIC PROVINCE** For two years and more we have been planning and looking forward to the moment when our brothers landed in Guadalcanal to live our Franciscan way of life there. Guadalcanal was the scene of bitter fighting between the Americans and the Japanese during the Second World War and there are many marks of this along Mendana Avenue. I do want to thank Bishop John Chisholm, our good friend and Tertiary, and all his people for their wonderful welcome, so warm and sincere, that has made us feel part of the family of the Church of Melanesia already. We are at present in temporary quarters in S. Agnes House, which was given to the diocese by the Mothers' Union, and they have kindly allowed us to occupy it until our new house is built. The diocese is building a completely new house for the Sisters and ourselves, well planned and equipped for the work we are to do. Again one marvels at the generosity and sacrifice of the Church here and it is no wonder that it is so healthy and vigorous. They have really assimilated the vital Christian truth that it is in giving that we receive, it is in dying that we live.

We are wonderfully placed in the centre of Honiara. We are being allowed to use the rooms under the new Diocesan Office as a club, where sailors off the ships can come and also any others will be welcome. The Missions to Seamen have kindly given a small grant to help to equip these rooms and we are hoping to make it an attractive centre for the many visitors to Honiara and also for those who live in the town.

Brother Michael Davis is in charge of our work in Honiara and all the people are so delighted that he is coming back to them after nearly fifteen years in New Guinea. He is being assisted by Brother Daniel from England, a ship's engineer by trade, and covetous eyes have already been cast at him in New Guinea and Melanesia to help with the boats. Brother Kabay is the third member of the team and comes from the Torres Strait Islands. He has recently returned from six months with our American brothers in New York and last year was vice-principal of S. Francis Evangelist Training College at Jegarata. Brother Matthias completes the team. He is a novice and has just completed six months at the Friary at Jegarata. He will be in Honiara until January when he returns to Brisbane to complete his training before his profession. Do please pray for them in this exciting new venture, and for the three Sisters of the Church who are to join the team, we hope, in December when the new house should be ready. In addition to caring for needy people they will be visiting extensively and helping to care for people in this growing town. We shall be grateful for any help you can give in establishing this house.

Brookfield is full of life and busyness. The Friary has been much improved by the verandah that has been built by one of our guests, Victor Stevenson, and we are very grateful to him. He has made a most imposing entrance and saves people going round the Friary and entering by the Chapel. Plans are also in hand for a new Chapel to be built overlooking Kenmore at the top of the drive. It will be octagonal in shape and will mean that our present Chapel can be used as a conference room or retreatants' dining and common room.

It is good to know that some remarks made by Brother Norman over the treatment of drug addiction were reported in the national press and on the A.B.C. and have played no small part in bringing to the attention of the public the need for a more comprehensive care of these very needy people. It is good to know that so many young people flock to the Friary and find help there.

During this last year also two of our Novices, Wayne and Ross, have been undertaking regular visiting in the parish of Stafford. This is in addition to the work already being done by the brothers in the mental hospitals and also with migrants. Brother Rodney is in charge of guests and is exercising a ministry of great compassion with them. Norman and his helpers have got the farm working very efficiently and Bartholomew and Jeremy Leonard are producing a high standard of pottery.

*Brother Bernard writes :*

**BRISBANE** Bit by bit the restoration and adaptation of the Friary property is going ahead, and by this time next year we shall hope to have completed the new chapel and converted the present one into a conference-retreat room. The chapel is modelled on the one at the Jegarata Friary : it will be octagonal in shape, and we hope, when we can afford it, to surround it with wide verandahs. In the top of the hill overlooking Kenmore it will provide beautiful outlooks from several sides and should prove a real haven of quietness and prayer.

The conference room will have a folding partition—one side will be a dining area, and the other a comfortable sitting room, and we shall provide washing-up, serving, and toilet facilities in two rooms nearby. This will make it self-contained for private retreatants or for those coming to an arranged programme.

In addition some friends in Brisbane are hoping to give us a house—forty-four squares—which hopefully can be towed onto our site to provide accommodation for eight or ten people. It will be a great help to have a separate guest house in addition to the dormitory where the men living with us are accommodated. Theocese hasn't got a retreat house near Brisbane, and though we don't ever expect to run a full-time house of that sort, there is a real need for a place where people can come and be quiet.

Brother William has now left Morris House for New Zealand and we very much welcome Brother Lawrence from America as our new neighbour. We are fortunate to have very good social worker contacts for both houses, and the Consultative Committee meets every two months to review the needs of those we have in our care. Both Brother Rodney and Brother Norman contribute a great deal to the men at the Friary, and also in counselling others who come to them. Rodney goes once a week to the local mental hospital, and Norman to a rehabilitation unit for alcoholics at the Royal Brisbane Hospital where he is sharing in the group therapy. Norman recently gave evidence to the Senate Commission on Drug Addiction, stressing the need for non-punitive provision for young offenders. His remarks published in the national press and on Australian TV led to a certain amount of come-back, and he is currently working with the Dean of Brisbane towards an open club and referral centre.

Brother Illtyd is again in the throes of examinations for the University social work degree, complicated now by placements in other agencies. It means that in January and February he will be away from 9 a.m. to 5 p.m. each weekday. He manages in addition to give time to each of the novices in the evenings, and to

work in the garden and at his compost heaps before breakfast. There are eight novices here at present. Ross and Martyn will go to New Guinea for nine months in February, and Matthias and Bartholomew will return. There are four or five postulants arriving in February.

We had a very happy visit in October from our new Protector, Archbishop Frank Woods, who showed great interest in the social work and work in prison, with migrants, and in the parishes. Two brothers are spending two days a week in the parish of Stafford, and are very much appreciated there. We also have several Sunday parish duties. Brother Bernard and Brother Alan went on a mission to Taroon and Wendoan in an old Bush Brotherhood area out west and had a very good response. Rodney has gone to Melbourne to conduct his first retreat; Norman to Hillston in New South Wales on a mission with Brother Geoffrey.

The tempo of life at the friary can sometimes seem hectic, but there is the steady beat of the Offices and prayer times, and people who come remark on its peace. The farm and the pottery provide purposeful work, and the novices get a fair period each week for study. We have some valuable ecumenical contacts, and the camp for Roman Catholic and Anglican youth which our novices ran recently with the students at the Divine Word Seminary was a notable success. Contestants in the Australian Council of Churches 'Destination Indonesia' competition came to the Friary in September, and there is an Anglican Ecumenical Conference here in November. There are several quiet days before Christmas, and a Christmas Pageant and barbecue.

We continue to be very reliant on the many friends who help us by their prayers, skills, and encouragement, as well as by their financial contributions. With their help a lot has been achieved here in the six years since we came, and we look forward to continued progress.

As this issue of THE FRANCISCAN had to go to press before the major events of the AMERICAN PROVINCE Society in America had taken place this autumn, our news seems to be a bit routine and skimpy (an Americanism for 'slight'). Chiefly, we want to ask your prayers for this province of the Order, as we 'launch out into the deep' with new work, new direction, and a new provincial; included in this 'newness' is a number of new men who have come to try their vocation with us.

In November, we are holding our first Provincial General Chapter with a number of papers being read by our own friars: one will be on *The vows today*. This is a more general paper to be read by Brother Adam (our English readers will know him as Brother Joseph, as he was called when he lived in England) in which he researches what it is to live under vows of Religion in the twentieth century. Then there will be two papers on each of the three Evangelical Counsels, poverty, chastity and obedience. With a whole week for discussion we will delve into the matters at hand. At the time of writing, there is a great



icipation in the air and a sense of glad expectancy at the opportunity of seeing the philosophical and theological nature of our life at close hand. A thing much needed, when you stop to realize that many of the forms by which we live are an unquestioned inheritance.

In September, Brother Robert made his life dedication to God in the presence of the Bishop and the friars from Little Portion. Our protector, Paul Moore Jnr., who presided at the Eucharist and received Brother Robert's vows was unable to schedule a trip to Little Portion for the event, so we went to him ; and the ceremony therefore took place in the S. James' Chapel of the Cathedral in New York City. Afterwards, we had a reception for the guests, a buffet-style luncheon, where we could visit and greet each other. A good time was had by all.

On 22 July, Brother Paul, our provincial, asked release from his office, from Brother Geoffrey the Minister General. It was granted and so one of the tasks of the chapter in November, after the week General Chapter and the community retreat, to be led by Father Regis Barwig O.S.B., from Wisconsin, is to elect a new provincial. Brother Geoffrey will himself preside. We ask your prayers for Brother Paul as he retires from his office and begins hopefully to give in to persuasion that he needs a rest—a well-earned one. He will be doing some retreat-work and so will be relatively busy until the turn of the new year. We also welcome to the Province Brother David and Brother Angelo. Brother David, after his retirement as Minister General, and a short visit with his sister in West Bromwich, will be permanently transferred to the American Province for which we are very grateful. Brother Angelo is to be on transfer here for a two-year period, in exchange with Brother Andrew Paul who is in England for 10 years.

This November Provincial Chapter will also see the foundation of a new house in San Francisco, California (that is on the American west—ask for our English readers). We intend this house to be a friary when it becomes established and to be on a par with Little Portion. This will give us two centers from which our friars go out : something, with an increased number of friars, we sorely need.

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### ***American Minister***

As we go to press we learn that Brother Luke has been elected Minister of the American Province.

## Francis Oliver Green-Wilkinson

*Archbishop of Central Africa, Bishop of Zambia, Tertiary*

ON 28 August, as Bishop Oliver was returning from a tour in the eastern districts of his diocese, his car skidded into a tree and overturned, after a burst tyre.

He was brought back to S. Francis' Hospital, Katete, with severe head injuries. There he was under the care of our Companion surgeon James Cairns. He died soon afterwards, having received the last sacraments and the blessing of S. Francis from our Tertiary priest, Canon George Hewitt. It was a striking tribute to the respect and love in which he was held in Zambia that President Kaunda ordered a national day of mourning for him and asked for the funeral service to be postponed so that he himself could be present.

After distinguished service during the war with the King's Royal Rifle Corps in the Middle East, Italy and Normandy, when he won the M.C., Oliver trained for the priesthood at Westcott House. It was here that he first came into contact with the Brothers at the Cambridge house. Having served a curacy at S. Mary's, Southampton, he went to South Africa to work at Pretoria, but in 1951 he was elected bishop of what was then Northern Rhodesia, at the early age of forty. At his consecration in Westminster Abbey, Father Algy was the preacher; his sermon is quoted in Brother Denis' life of Father Algy (pp. 191—192).

In the same year he was professed as a Tertiary, and began to keep a rule of disciplined prayer and generous giving. He never missed sending in his quarterly report punctually, refusing to accept a dispensation in the form of a yearly report. Notwithstanding his gracious hospitality and that of his sister Prudence—he himself lived very simply in his small bedsitting room, with the door opening into his well-used chapel.

He attended Father Algy's last retreat at the Hilfield Friary and wrote to him afterwards: 'It was a wonderfully happy return to my spiritual home'. It was natural that he should look forward to the day when some friars could come and help him with the evangelisation of his enormous diocese, six times as big as England. But it was not until 1962, after he had been appointed Archbishop of Central Africa (which includes Rhodesia, Malawi, Botswana, and part of the Congo as well as Zambia) that I was first sent out to help in training catechists for ordination. In 1963 three more Brothers came to establish the house at Fiwila.

Though he insisted on his proper dignity as bishop on official occasions such as diocesan synods, one was often taken aback by his personal humility. I was always abashed at being asked by him for a blessing or at his insistence on carrying my luggage.

In Zambia he was faced continually with problems arising from the difficult political tensions that resulted in Zambia's independence and Rhodesia's illegal U.D.I. He was often misunderstood by the press, for instance in his defence of Archbishop Ramsey's statement that under certain circumstances it would not be wrong to use force against Rhodesia. At his last provincial synod he was confronted with a Zambian resolution that his diocese should immediately break away from the province of Central Africa. The resolution was withdrawn, but at the diocesan synod in April he agreed to the division of the diocese into three to enhance t

storal work of the bishops, he himself taking the central diocese in which Fiwila could be situated. At this synod the House of the Laity passed a resolution of gratitude for 'his wise and tireless leadership over the last eighteen years'. At this synod also plans were laid to press forward with an increase of supplementary priests (already one third are supplementary) and the integration of the European and African churches in the towns, financially and administratively—a tricky project. Not the least of his achievements was the building of the beautiful Lusaka Cathedral at the cost of just over £100,000.

His ashes were laid in the open-air chapel of S. Francis, which adjoins the cathedral. He had a great desire for a group of Franciscans, of the first and third orders, to do evangelistic and social work in one of the Copperbelt towns. This could one day be a worthy memorial to him.

His fatherly guidance will be greatly missed by the church in Central Africa, at least by the friars. We are now faced with the election of three bishops in Zambia, one in Rhodesia, and an archbishop.

FRANCIS S.S.F.

## Letter to Companions

THE FRIARY,

HILFIELD,

DORCHESTER,

DORSET.

August, 1970.

My dear Companions,

Although I am writing this letter at the end of the summer, you will not see it until almost Christmas-time : but my thoughts recently have been given a Christmas inclination by two things. First, in a sermon which the Bishop of Sherborne gave at the Open Day at our school at Poole, he spoke of the weakness and smallness of the Lord Jesus when he was born in Bethlehem. Second, in our breakfast reading of a book by Malcolm Muggeridge, he spoke of the lambs at Unraw. They reminded him of the Lamb of God, another weak and small thing typical of Christ. Added to this I had myself been thinking of the little S. Mary of the Angels where the Franciscan movement had begun. From small beginnings, a Babe and a little broken-down church, had grown the church of Christ and the Franciscan movement. Our Lord himself had spoken of small things which grew : a seed of mustard and a small amount of leaven. One knows the usual interpretation put upon these parables by Western theologians : and a great Jewish theologian had a different viewpoint from these. He pointed out that birds such as perched on the branches of the mustard



tree would not be regarded by a Jew as a good thing. Birds were vultures who tore the flesh off corpses of men hung on the gallows ; or birds were those who came to snatch away the seeds the farmer had so labouriously sown. And Christ warned his disciples against ' the leaven of the Pharisees '. The bread of the Passover—the holy bread—was unleavened !

So we see these parables were fulfilled in history. When the church was a small persecuted minority it kept its fervour and its love. But after the days of the emperor Constantine the world flooded into the church : and as the church grew prosperous and powerful so the evil spirits dwelt in its branches : and the leaven of the world penetrated into all parts of the church. The same story can be told of the early days of the Franciscan movement. The days of the friars at the Portiuncula are days of simplicity and of adherence to the gospel poverty. But in the second and third generation of the friars, worldliness had entered into the movement as it had grown. One knows how beloved those early friars were : but one also knows that good people like Chaucer and Erasmus had no good thing to say of the friars of their generation, who instead of being the disciples of poverty were rapacious and greedy men.

Growth is a natural and God-given thing but one must always be alive to the dangers that are liable to accompany it. So while we contemplate the Babe born in the poverty of Bethlehem let us resolve to keep alive his humility, his poverty and his simplicity in the world today by seeking to make these virtues ours. And to seek to find them in our Society of S. Francis ; as a witness to the world of today which is so full of pride of man's accomplishment, a world of acquisitiveness, and a world of technological arrogance.

With these thoughts I also wish you all a very happy Christmas.

Yours sincerely,

KENNETH S.S.F.

## ***Pilgrimage***

A pilgrimage ' In the Steps of S. Benedict and S. Francis ' is being undertaken under the auspices of Inter-Church Travel from 8th to 22nd June, 1971. Details from Miss Willi van Dongen, 6 Oatlands Court, Weybridge, Surrey.

## ***No Christmas Cards***

The brothers are grateful for the gifts of used Christmas cards sent each year but since they now have enough for their needs please do not send any more this year.

## Man in his Living Environment

IT has for too long been assumed that men can do what they like with their living environment. They can clear the forests and cultivate the soil for the growth of crops ; they can domesticate and selectively breed animals for food ; they can extract the limited supplies of minerals and natural gases from the earth ; they can build cities and roads, fly at supersonic speeds, visit the moon, fill the air with dust and smoke, turn rivers into sewers and make ' tulips grow as they are told '. Men have conquered nature and the human cocks are now in danger of crowing on the dust heap into which they are transforming the world. This may appear to be an over-statement but we can no longer ignore the evidence of deserts and bare hills, of oil slicks and industrial dereliction, of poisoned fish and the extinction of living species. These are signs that men's mastery of nature, and his technology can, and will, if not re-valued, leave him with nothing but a dead kingdom over which to rule for a while before he leaves the earth to simpler creatures through which evolution can start again. These are large warning signals and, as sensitive and intelligent beings, men must take notice of them and re-think their relationships with the living environment.

This theme is developed in a report issued by the Board for Social Responsibility of the Church of England entitled *Man in his living environment* (C.I.O., 9s.). The report was produced by a group of scientists and theologians as a contribution to the discussion of the ethical issues underlying the concerns of those involved in European Conservation Year and in the conferences on ' The Countryside in 1970 '. The report contains chapters on man as the ecological dominant ; man and animals ; population pressures ; pesticides ; air and water pollution ; water resources ; the sea and the sea-bed, and on public attitudes to conservation. A further chapter seeks a basis for decision and, finally, the argument of the whole report is summarised.

Three substantial themes emerge from this study. The first is that man is the ecological dominant and that when he transforms this into mere dominance and conquest he writes his own death-warrant. The second is that his true economic interest lies in welfare and not in immediate maximum personal profit. These two taken together raise the questions, what is meant by the phrase ' standard of living ' and

are we right in seeking a 4% per annum increase in the Gross National Product. The meaning we give to ecological dominance and to its implications for economic principles and practices requires embodiment in the administrative and governmental, and international structures of our society. This is the third great theme.

We have been slow to recognise that our human plans and designs must be expressions of a clear-headed desire to work with nature rather than to conquer it. It is to be credited to the Hebrew-Christian tradition that, in spite of occasional ecclesiastical hesitation and opposition, it did release mankind from slavery to nature, from superstitious attitudes to 'the spirits' of storms and trees and animals. It created the conditions under which scientific activities could develop and the consequent technology be practised. God was not imprisoned in his living creation and he invited men so to understand it and to manipulate it that he shared in God's work. This belief not only freed man to explore and to experiment with nature. It also placed all his concepts of how the world lived and moved under permanent criticism, criticism which was itself a response to God. It freed man from slavery to his own logical and theological concepts, from Aristotle and from the sophistry and casuistry of the Middle Ages. All this was, and is, sheer gain. But in this activity of men, as in many others, *hubris* set in and the powers given to them by science and technology persuaded them that now they were gods and that their immediate self-interest was all that need be served. The cruel and hard characteristics of the industrial revolution and the ravaging of the earth are crude expressions of this short-sighted self-interest. It looks now as if nature is hitting back. Rachel Carson's *Silent Spring* is simply a vivid description of the consequences of over concentration upon what men have the power to do without considering the conditions under which that power can properly be exercised. It is now becoming abundantly clear that all living creatures must live together in a balanced relationship based upon respect for their being and for their functions and that if this balance is unduly disturbed all living creatures suffer alike including men. What we must now seek are the criteria of good relationships between living creatures and plants, in the context of their non-living habitats.

This is not, of course, a plea for a return to the equilibrium established by nature before men appeared on the scene, nor to that which existed in primitive human societies. Without agriculture life on earth would

be very much poorer, and without industry, based on technology, the refinements of culture would be limited to a few. Both agriculture and industry simplify living communities and introduce an imbalance into earlier ecosystems. A new balance must be sought and, in seeking it, both pollution and the destruction of whole species must be avoided. It is true that, in the short run, more lives have been saved by the use of D.D.T. than have been lost. It is equally obvious that the persistence of D.D.T. and related pesticides creates uncertainties about the future of the whole environment. Some better way of establishing equilibrium must be found, something more specific in its action and limited in its persistence.

The religious basis for men's relationship with animals has undergone many changes. For some people all animals are machines and their screams and cries simply the sound of breaking machinery. Others have found compensation for pain in postulating a happier existence after death, an animal paradise. Some consider that the whole of non-human creation, with its alleged 'red-in-tooth-and-claw' characteristics, is a foundation upon which men can build a human community which need have none of these features ; that this is what is meant by man being the apex of creation and Jesus Christ being the revelation of God and of what man, through him, may become. There are others for whom the sole criterion for judging what is our proper relationship with animals is the impact of our behaviour upon ourselves. None of these views, all of which have been propounded by Christians at some time, is really satisfying and some are naïve. Whilst there is still a great deal to learn about animal behaviour and its meaning, it is surely wiser to assume that the differences between man and animals, though considerable, are differences of degree and not of kind. On this assumption we opt for humane ways of doing things with and to animals. Man and animals are interdependent and can only render necessary services to each other if the dignity of both is respected. In the case of animals this dignity is despoiled by factory farming, by some forms of hunting, by some of the 'training' indulged in by circus proprietors and by the cruder forms of experimentation and vivisection with which we are all too familiar. The truth of the matter is that we lack a doctrine of creation and redemption which takes account both of the Christian revelation of God and of our recently acquired knowledge of living processes. Such doctrines cannot be the work of theologians alone. They must arise from the work of biologists,



ecologists, historians, philosophers and theologians together ; from a common search for a fresh and detailed statement about the nature and destiny of all creation. At present most thinkers are ' off balance ' because they are specialists.

This imbalance is clearly evident in what has become known as the population explosion. Whatever may be the accuracy which attaches to predictions about the future population of the world it is indisputable that there has been a phenomenal growth during the past century and that this growth is due both to industrial and technological developments and to the greater control of killing diseases. Famine and pestilence are now less effective than once they were as controllers of population and, whilst war on a grand modern scale would doubtless check growth, the horror of such a war has exercised a restraining influence on even the most powerful nations. Our capacity to reduce the death rate has not kept pace with the recognition of the need to find better ways than famine, pestilence and sword for controlling the growth of population. How now do we enter into intelligent control of the birth rate ? Answers must be found to this question which will appeal as forcibly to the peoples of Asia and Africa as to Europeans and Americans and they are not easy to find. Contraceptives, abortion, sterilization, voluntary control—all are canvassed and none, so far, with satisfaction either in their effectiveness as controls or in their acceptability to the sensitive Christian conscience. Clearly there is a race on ; if the standard of living of all people can be raised well above subsistence there is a chance that, by birth control of one sort or another, they will seek to sustain this level for their successors. But the growth of population in a country like India has meant that food and industrial production have simply maintained the old (and low) standard for more people. How to tip the scales the other way is a problem to which the Food and Agricultural Organization of the United Nations—and many voluntary bodies, are devoting their considerable energies.

In this race two other dangers appear. One is the use of pesticides and of chemical fertilizers to increase the productivity of the soil. Whilst it is evident that, by these means, many lives have been saved it is becoming abundantly clear that we are also storing up a lot of trouble. Pesticides are too persistent and are not sufficiently specific. Fertilizers, whilst immediately beneficial, can destroy the whole structure of some soils and render them infertile in years to come. The second new danger arises from industrialization and urbanization.

both produce effluents into the air and into water which threaten our supplies of both. Even the deep sea is no longer immune, as it is being used as a dumping ground for dangerous waste and the continental shelves are becoming sources of oil, minerals and gas which, in turn, pollute the sea. Yet both increased agricultural production and industrialization are necessary to a truly humane standard of living. The truth is that the earth is a limited space which can only sustain, in health, a limited number of people. If it is over-used and over-developed to meet present needs it will, in due course, become so barren as to meet no needs at all. There is no real choice but to discover and to insist upon maintaining a self-renewing ecological balancing system.

We are not, at present, in possession of the administrative structures which will enable us to learn from our experience and to use what we learn. It is only necessary to look at the story of the motorway, M4, designed to link London, via the Severn Bridge, to South Wales to appreciate how cumbrous is our social organization. The construction of this motorway has been held up for years by the effective protests of Thames Valley residents, landowners in the Chilterns, race horse owners in Berkshire and ramblers in Wiltshire—to name but a few. A good route has now been chosen but the designers and planners of the road did not have at their service, in the first instance, the experience necessary to find the best route. The means of doing this had to be improvised. This sort of rough and ready improvisation will not suffice to keep our soils productive, our waters clean, our air breathable. Provisions for vigilance need to be built into our ordinary social life and the means of learning from past experience and past errors of judgment. The previous Government recognised this need and, as a start, established a Permanent Royal Commission on Pollution and a scientific advisory body as well as a Committee on Noise. These, together with the Clean Air Control and the Water Resources Board are moves in the right direction. There is here a beginning of a recognition that short term economic advantage can mean long term ruin and that continued human life on earth depends on respect for all life and upon care for the health of the non-living environment. But it is only a beginning.

CHURCH HOUSE,  
WESTMINSTER.

EDWIN BARKER,  
*Board for Social Responsibility.*

## Speak to the Earth

PART of the glory of being alive is that we are called to be ourselves. I am not called to be my neighbour, I am called to be myself.

The same applies to you. Part of being oneself includes responding uniquely to one's environment. Our environment is part of the plenty God gives us. It is given to be enjoyed, used and preserved. It can be none of these things unless it is first known. Thanks to the enthusiasms of friends and experts, such as botanists and ecologists, we can become more familiar with the world around us and better equipped to make a unique and—it is hoped—positive response to it.

Two books which I read this summer have enabled me to draw closer to Nature. The first I began, conscious of a dryness in my spirit. The second I finished deeply satisfied, yet wanting to know more about, and to be closer to, the marvels of God's world. One conclusion haunted me : Man cuts himself off from Nature at his peril.

But if he lives close to Nature, if he speaks to the earth, he will find peace and contentment ; and he will also come nearer to finding himself. Take Robert Gibbings, for instance. Having logged over fifty thousand sea miles, he decided to explore the Thames, quietly and in his own way. He had lived in its valley for fifteen years, yet he wanted to know more about his home river and its surrounding countryside. He consulted experts, he enlisted friends, and with their combined help he built a flat-bottomed boat, ' The Willow ', to his own design. She was big enough for him to sleep in, she had lockers for his microscope and instruments. In her he glided, rested, gently sculled his way from the river's source to mouth. *Sweet Thames Flow Softly* (Aldine Paperback) is his account of that journey.

Written against the threatened turbulence of a major war, the book was published in 1940. But it is nearly dateless, seeming to come from out of time ; and it will continue to give pleasure long after there have ceased to be living memories of World War Two. Like its author, the book is modest, unhurried and charming.

Mr. Gibbings describes what he saw, pauses to add what he knows and then digresses even further—on to what interests him. The narrative therefore has a stop-go flavour and one should not expect a continuous day-by-day account of what he did. Mr. Gibbings cannot

would guess, write that sort of travel book. We do not have to do more than glide with him, as he propels us down stream, talking, drawing our attention to what we are passing, introducing us to his friends, acquaintances and memories. To support his verbal commentary he has included a host of engravings. These give choice physical shape to bits of what he has been saying.

What shines through this delightful book is a sense of wonder, a consciousness both of the miracle of life and also of what man cannot explain. For example, there is his conclusion on stones: 'Few people realize the beauty of even the commonest of stones; yet the insect who makes his home in a pile of gravel on a roadside lives in a palace'. Mr. Gibbings has a particular affection for stones, insects, spiders, and grasses—the common which we so often neglect.

Frank Fraser Darling, the author of my second book *Wilderness and Plenty* (published by the B.B.C.), is more concerned with the general than the specific. He would, I feel, liken Nature to Man's palace. But—and here he is most emphatic and passionate—our palace is rapidly being ruined. Over-population and pollution are turning the earth into a human wilderness. God, in His plenty, assures that our planet is generous unto us. But only if we look after our planet and keep a balance between all forms of life (including promoting areas of natural wildness) will we be able to leave posterity a enjoyable world to live in. Time, that great thief, is against us. The coming handful of years are the critical ones. We have to act fast, peacefully and internationally, if the world is to escape the horror of large scale famine. Yes, it is as serious as that!

Both Mr. Gibbings and Mr. Darling believe in the good life and want everybody to enjoy it. Mr. Gibbings, by showing us how he enjoyed it for a few treasured days, is inviting us to dare to find what Nature has to give us of it. Mr. Darling is telling us we must plan for it. Both men are right.

The value of the Reith Lectures is that having stressed the catastrophe towards which we are heading, they also suggest ways in which we can avert it. Our care for Nature will make us want to plan our environment. But we shall not plan blindfolded: we shall think out the likely consequences, both economic and ecological, of our actions. Part then of our response to Nature must be the willingness to act responsibly.



As an ecologist Mr. Darling reckons his task is to 'Speak to the earth and it shall teach thee'. He has listened so well that he can teach us what the earth has said to him. His voice is the voice of prophecy, his tones have the urgency of an Old Testament prophet calling the people to repent. One idol he denounces is the present worship of Technology :

Technology . . . is not impersonal ; it is not of nature but of man, and now that it is showing power to direct man as a species, is becoming Technology with a capital T, the new god, man's creation of an extension of himself to which he seems inclined to relinquish his power of free will . . .

But Mr. Darling also has a stiller, smaller voice : that of common sense, allied to scientific observation.

An ecologically balanced garden, one of checks and balances, will keep you busy but you will get something of all you garden for, including a diversity of bird songs.

What he is saying links up with the wise, unassuming voice of Mr. Gibbins.

I suppose that in the whole pageant of river scenery there can be no item more recurrent to human eye than grass, yet, in proportion to its constant reappearance there can be no form of life which receives less attention from the passer by.

With disarming irony he comments on the English passion for smooth weed-free lawns, and he quietly suggests that herbs and wild flowers do grace a lawn. As his final advocate he presents this story.

I met a retired colonel in Tahiti who had spent years, with roller and mowing machine, coaxing the coarse herbage of that island into the semblance of a lawn and he would have achieved a reasonable amount of success but for the activities of the land crabs who burrowed in from the shore and disfigured his sward with large holes. When I visited his house he was preparing an elaborate device by means of which kettles of water, kept constantly on the boil, emptied themselves down any hole through which a crab might attempt to invade his property. Unfortunately, before the efficacy of the contrivance could be put to the test a tidal wave wrought such havoc in his garden that the old man left the island with a broken heart.

With this example in mind I am now content to let the wild flowers grow as much as they like in the lawn of my seaside garden.

Both these books, in their own way, show Man speaking to the earth and learning from it. They invite us to do the same. They also show that Man needs Nature and Nature needs Man. Wherever we are whatever our environment, whoever we are, we can 'Speak to the earth and it shall teach thee' in such a way that we leave an ecologically sound world for our children's children.

SHERBORNE SCHOOL.

JEREMY HARVEY

## Saint Francis and a Theology of Creation

IN a world where man makes himself through science and technology and at a time when there is increasing reference to biological engineering, life in test-tubes and cybernetics, it might seem just a little quaint to be talking and writing about a thirteenth century mystic who called the worm his brother. Of course it is rather quaint, but all we have is the romantic picture of a gay troubadour skipping along the road singing at the sun, talking to the trees and preaching to the birds. In that guise S. Francis, attractive and appealing in his freshness, belongs to another world altogether, a world which we may legitimately sigh for, but one gone for ever, lost in the twilight of fantasy.

To begin and end with 'Francis the Nature-lover' is to miss the whole point about him, even to misrepresent him entirely. For all his gaiety and lightheartedness there was about him a seriousness which came to its best of all, perhaps, when he preached to the swallows and praised God at vespers with a nightingale. His seriousness has a message for us which we need badly in order to evaluate the present critical point in man's scientific and technological evolution. However, before we try to discern what lay beneath his extraordinary relationship with nature, we want to indicate some of the problems that arise when, some seven centuries later, begin to reflect on his love of every creature.

Granting that he has a message for us, we still have to admit that Saint Francis belonged to an age whose world-view was completely different from ours. The world was seen as static, mechanistic and limited. We today, after Galileo, Copernicus and Darwin, have grown accustomed to a world in process, a world becoming, which is dynamic, organic and unlimited. Now, once that basic distinction is made, questions come teeming into the mind : How are we to see God in the cosmos today ? Is it really true to say God made the country and not the city ? What is the foundation of the distinction between 'natural' and 'artificial' ? Is there any distinction at all ? Is it, in fact, easier to see God in a range of mountains than in a line of skyscrapers ? Is God as concerned with the jumbo jet as He is with the little sparrows ? In science and technology are we trying to dominate and conquer nature rather than co-operate with it ? Why is it, that while we poison our lakes and waterways, pollute the atmosphere and

gobble up the countryside for power stations and runways, we build new (artificial ?) lakes, construct air-conditioned buildings and lay out parks where we may sit to contemplate the riches and beauty of the earth ? Is it, perhaps, that we feel a natural kinship with nature which will never be outgrown no matter whither science and technology may lead us ?

Even faced with these questions and the very different world we live in, the fact is that S. Francis' love of creatures still has a strong pull on man's heart in a technocratic age. Our concern here is to discover the message at the heart of the romantic picture of S. Francis—for God uses all kinds of devices to make us understand. For S. Francis the Gospel was an absolute in his life, as Yves Congar has said. And it was absolute with the absoluteness of God Himself. Anyone who has read the life and writings of S. Francis cannot have failed to notice the strange, almost intangible, quality about him that runs as a thread through the years from his sickness after the Perugia imprisonment to his holy encounter with Sister Death in 1226. From the time of his conversion (the gentle touch of God's hand) he carried within him a sense of wonderment and awe before the Primordial Mystery that is God. Through the years his sense of the Mystery grew, bringing him finally to the mystical heights that caused him to compose those most beautiful lines in chapter 23 of the Rule of 1221 :

Almighty, most high and supreme God . . . Three and One, Father, Son and Holy Spirit . . . without beginning and without end, he is unchangeable, invisible, indescribable and ineffable, incomprehensible, unfathomable, blessed and worthy of all praise, glorious, exalted, sublime, most high, kind, lovable, delightful and utterly desirable beyond all else, for ever and ever . . .

It led him to cry out in the anguish of grace-filled joy at the beginning of *The Canticle of the Sun* : ' No mortal lips are worthy to pronounce Your Name '. S. Francis lived always in the presence of the Unutterable Mystery, a contemplative absorbed by the vision of God ; and in contemplating the All-Holy and All-Other, he was made like God in seeing that all that has been made is very good. Here we have our first insight into the meaning of his love of creatures : if there is such beauty, attraction, power and alluring sweetness in the world, what must He be like Who is the origin, ground and source of all that is . This is why S. Francis could never have been a pantheist : the world always made him love and think about *Someone* Whose glory and sovereign power is reflected and made manifest in and through the whole created cosmos.

From his sense of awe before the Mystery of God came his love of the Incarnate Word in Whom the Mystery of God was made the Mystery of Man. The almost incredible closeness of the All-Other in Jesus so overpowered his heart and mind that he was constrained to build the crib at Greccio, to re-enact literally the Last Supper and fast for forty days on an island in Lake Trasimene ; this also gives us the key to his love of the Holy Eucharist (bread and wine of our world) and of the Word of God—all presences in their own way of the Mystery of God in the most human of things at the heart of the world. S. Francis lived out his life in imitation of Him Who walked our earth so humanly and hence Francis is the most human of all the Saints. His life is such clear proof that the nearer we draw to Christ (the Son of God) the more like God and the more truly human we become. He loved to call Christ a Friar, his Brother : ' how desirable it is above all things to have a Brother like this Who laid down His life for His sheep ' (*Letter to All the Faithful*). When you say ' brother ', you have said ' Our Father '. Here, then, we have the second insight into the meaning of his love of creatures : that God came so close to us in our world, in space-time, immersed in human history, made part of the earth He loves, *became* man in a truly human *becoming*.

His awareness of the Mystery of God, Source of all being and his burning love for the Lord Christ gave him that reverence of persons and things that is the hallmark of the true mystic. He addressed everyone and everything by the most sacred name of *Brother* or *Sister*. He saw, in the words of Saint-Exupéry, with his heart what is invisible to the eye : *the meaning of things in themselves, the inherent value of things* which precedes by absolute priority the purpose of things for us. Beginning with brotherhood in Christ, he saw the uniqueness, the singularity, the never-to-be-repeated identity of every person he met. To animate and inanimate creatures he called brother and sister (Duns Scotus later said *haecceitas*, *thisness* and Hopkins afterwards ' inscape ') to express their unique identity, their value and intrinsic dignity. The Prince in *The Little Prince* was absolutely right when he ordered : ' Go and look again at the roses. You will understand now that yours is unique in all the world '. If, therefore, our first reaction to persons and things is what purpose will they serve, then we must remain forever imprisoned in ourselves ; if purpose-for-us is paramount and not meaning-in-things, then we are cursed with greed and will end up with the worst greed of all : thinking we are for ourselves alone. S. Francis' reverence for all things evoked a response from every creature. Celano



writes : ' It is indeed wonderful how even irrational creatures recognized his affection for them and felt his tender love for them ' (I:59). Love is the power that drove him to seek out all else for its own sake. It is not really so miraculous that the swallows became silent to listen to him or that the hare refused to leave him—it is the most natural thing in the world. If we, unprofitable as we are, can eventually show a horse or a dog that we love them (and that is a grace to be cherished), then what must be possible for someone like S. Francis? The contemplative has a sense of wonderment. In wonderment a man becomes a child again and the world becomes transparent. Here, then, we have the third insight into S. Francis' love of creatures : a reverence for the mystery of being, the mystery of their given-ness—that things are—through which, as they are, they glorify the Lord Who sees them good.

These three insights may be taken as the basis of a Franciscan theology of creation and a theology of ecology. But now we ask : What is the message here for us ?

If you compare the *Benedicite* in the Bible, *The Canticle of the Sun* of S. Francis and the *Hymn of the Universe* by Teilhard de Chardin (linking, as it were, Ancient, Medieval and Modern Times), you will find common to all three the same sense of mystery and the same reverence for the meaning and inherent value of all being. And there, beyond doubt, is the message for us. Unless we recover our sense of mystery and approach nature with reverence for what it is and not primarily for its purpose-for-us, we cannot but expect it to take from us an even greater toll yet. Without reverence there can be no response from nature but only rebellion. Reverence will give the vision of reality wherein all true power lies. One often wonders if the pollution problem and the horrors caused by the senseless destruction of so much precious life and matter are not nature's own way of bringing us to our senses, above all to the sixth sense of ' heartsight ' or ' eyes of the spirit ' as S. Francis calls it in his *First Admonition*. Perhaps nature, maltreated though it has been, will bring us back through its own meaning to the Mystery of God, the Ground of all meaning. *Utinam*! For, unless we trace back all our science and technology to Christ and the Holy Eucharist, we will never grasp the inherent meaning of what we are doing, let alone the intrinsic meaning of nature. In the meantime we must pray that the present critical point of realization will prove to be a turning point and then the start of a return with nature to the Source and Ground of all that is.

EAST BERGHOLT.

ERIC DOYLE O.F.M.

## Man and Nature in the Countryside

‘Dost thou not see the sunshine? Canst thou not taste the air? Do not our ears tell us that the whole world is alive?’

*S. Francis, in ‘The Lepers’,  
Little Plays of S. Francis, by Laurence Housman.*

TO the layman perturbed by man’s impact upon nature, there is in the Gospels a disturbing lack of guidance on man’s treatment of his own environment. Our Lord lived in an age and a land in which man’s inhumanity to man was more serious and obvious than any damage to the land. The over-grazing by goats which has created deserts in Africa and the Middle East was already in train, but only gradual in effect. Pollution of streams was limited and its effects unrealised. The population was not so dense, nor technology so advanced, as to pollute the air or the soil or to threaten wild life. Thus the Gospels urge respect for man, but simply assume respect for nature.

The centuries since Christ died have shown that respect for nature cannot be assumed. The harsh Old Testament doctrine that ‘God gave man dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth . . .’ underlay the arrogance of the European pioneers who massacred the bison on the American plain, who shot millions of pigeons and ploughed the plains of that continent—only to realise too late that the loosened soil would blow before the wind, causing not only long-term loss to man, but a massive diminution in the grandeur of nature.

This arrogance was in strong contrast to the belief and practice of the American Indian, who saw himself not as the master of the land, but rather as the life steward of a sacred heritage, bound to hand it undiminished to his successors and thus pursuing a regime of hunting and stocking which used but did not lessen the health of the land.

In Europe, a temperate climate (which has made good many human errors), a feudal pattern of land ownership and a long history of settlement have helped us to move towards an attitude of stewardship away from too arrogant a dominion over nature. But the agricultural and industrial revolutions, plus the technical advances of recent years, have enormously increased man’s ability to intervene in

natural processes and have fed his dangerous ambition to be master rather than steward. Mankind has long used fire and hand-tools to change and control the land. Now we have at our disposal machines of great power and weight, able to gouge out the land or crop vast acres, demanding large fields and wide gates, pressing down on the soil as they move—and also chemicals, powerful, insidious, often invisible but moving for good and often for ill through the chain of life.

If these new tools are used selfishly or in ignorance of their indirect as well as direct effects, they can and do cause profound damage to nature. Thus a few gallons of virulent chemical released into the Rhine within Germany killed all the fish downstream and put half Holland's water supply out of action for three weeks. The wreck of the tanker *Torrey Canyon* off Lands End killed many sea-birds and polluted beaches and fisheries in Cornwall and on the French coast. This power of nature, when abused by man, to backlash to man's loss—and to do so without regard to national boundaries—has forced the public to see what is happening and has led to the growing action both national and international, to check the menace of pollution.

The Countryside in 1970 Conferences, the Clean Air Act, the measures to control agricultural pesticides, the growing concern about noise, the international effort focussed on this European Conservation Year—these are well-known. What do the principles of stewardship imply for the use of our countryside?

Most of the land in developed countries is still in either farming or forestry. These activities have adjusted nature to create our present landscape. Upon their sound evolution depends in large part the continued health of the land, the beauty of the landscape and the richness of wild life. At present, in Europe at least, the economic system within which farming works is forcing most farmers to squeeze out of the land as much food as it can be made to produce—at growing cost not only in the biological wealth of the soil as inorganic nutrients take the place of organic ones, but also in the higher forms of wild life. Thus removal of hedgerows robs many plants, animals and birds of their habitat; pesticides can poison not only the grubs they kill but the birds who eat those grubs and the fish in nearby streams; drainage of wet-lands can wipe out rare wild flowers and insects.

We cannot halt the evolution of agriculture. Farming systems, and farm landscapes, must continue to change. But we must find ways to

just our economic system, and to manage our farmland, so that wholesome food is efficiently produced without damage to soil or wildlife and without conflict with other human demands. Land, in fact, must be managed, not just to produce food or timber, but to conserve soil, water and wild life, to provide for recreation, to enhance landscape and to preserve historic buildings. Two centuries ago the owner of a large country estate in Britain could himself keep these demands in balance on his land. But now, such estates are fewer in number, the land units are smaller, the owners more numerous and single-minded; yet the population is higher, the demands more complex and pressing. Thus unity of view and balance of demands are more essential yet much more difficult to achieve.

Things are moving gradually in the right direction. The more damaging agricultural chemicals, such as aldrin and dieldrin, have been brought under control. The standard of design in new farm buildings is improved. The farmers and the naturalists have started to work out joint schemes for land management. But taking the long view, can we really claim to be acting as sound stewards of the land?

The position in forestry is similar, but less serious. To foresters, multiple use of land is a long-established practice. Over centuries, our woodlands have not only produced tan-bark, charcoal, firewood and timber. They have also been used for hunting and shooting, for grazing of pigs, as landscape features, shelter belts and places to walk and ride for pleasure. The forester is trained to maintain and improve the fertility or 'sustained yield' of the land, itself the foundation of health in the landscape. In modern times, we look to our woodlands increasingly as strong and graceful features in a changing landscape; as 'lungs' to purify our air; as conservers of soil and water; as habitats for wild life; as shelter for our farmland and screens for our industry—and to meet part of the great post-war increase in demand for outdoor recreation.

Recreation, indeed, presents demands upon our countryside which are quite new in volume if not in kind. The bulk of our population now lives and works in towns. They look to the countryside for their food, timber, water and minerals, but do not themselves come to get these things. But their leisure brings a direct demand and a growing impact on the countryside. As everyman's leisure gradually grows and population, average income, education levels and (perhaps most significant) car ownership also increase, so people by hundreds of



thousands come out into the countryside at weekends and holidays. They seek space to drive, park, picnic, fish, swim, sail, canoe, water-ski, ride and a hundred other activities.

A countryside like that of Europe, long settled, intensively used, fragmented in ownership, can cope easily with small numbers in recreation. But it is simply not designed for people in the mass. Deliberate provision must be made for recreation. With care and imagination, such provision is not difficult to make in a landscape as intricate and varied as that of Britain. The good farmland and the thick forest cannot be used for recreation. But alongside them or on land not suited to them are features of which many can be used for recreation—an intricate system of roads and rights of way ; over a million acres of common land ; rivers, streams and lakes ; many man-made waters, such as reservoirs, canals, the 'flash' lakes coming from mining areas, gravel pits, the Broads ; historic country houses, with their parks, gardens and woodlands ; and many thousands of sites and buildings of historic interest, from hill forts and stone circles to the mills, mines, harbours and railways which appeal to the growing band of industrial archaeologists.

These features vary greatly in size, accessibility and ownership. Not every gravel pit is suited to recreation : not every landowner wishes to open his historic garden to the public : not every derelict mine can be made safely accessible. We have to choose well those that can be used ; to adapt them with care for use in recreation and education ; to manage them to a high standard ; to solve problems of cost, of access and the effect of sheer numbers of people or cars upon an area.

These purposes are reflected in a centre which the Dartington Amenities Research Trust, in conjunction with the Countryside Commission, is in the process of creating at Morwellham in the Tamar Valley, fifteen miles north of Plymouth. One hundred years ago, this valley was the scene of intense mining activity ; Devon Great Consols was the richest copper mine in Europe ; and other mines and quarries produced tin, lead, zinc, wolfram, arsenic and granite. The ore from these mines went out through the harbour of Morwellham, of which the quay could take several three hundred ton schooners at one time. But by the 1890's the mines closed down ; and the harbour became derelict. Industrial remains now punctuate the great natural beauty of the valley, with its wooded sides steeply sloping to the river.

Recently, the publication of the book *Industrial Archaeology of the Torridge Valley*, has broken the quietude of the area. Many tiles from Torridgeham harbour now grace Plymouth gardens, and uncontrolled digging has been destructive of property and unpopular with residents. We recommended to the owner, the Earl of Bradford, that his only solution appeared to be to encourage visitors—and to channel them to areas where they would be acceptable. Our solution was accepted, and he invited us to get on with the job.

The Dartington Trustees have therefore bought land and buildings at Torridgeham, and taken the harbour over on lease from Lord Bradford, for the creation of a recreation and education centre. Already in use are a riverside picnic area, museum, tea-room and shop, with 'nature and history' trails leading out to the railways, canals and other features which once served the harbour. We hope soon to equip the centre as a base for field studies by school or university groups; and to create a small nature reserve on water-meadows alongside the river.

We are thus attempting to bring the resources of a valley into play for recreation, tourism and education; to create a centre of information about these resources; and to make a system of routes and features which will give variety and spread the impact of leisure on the land. In this way the activity of recreation and tourism, and the economic benefits from them, may slot into the established pattern of farming and forestry, and may help to justify and to finance the conservation of historic buildings and of wild life.

DARTINGTON, DEVON.

MICHAEL DOWER.

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### ***Science***

Science appears as what in truth she is  
Not as our glory and our absolute boast,  
But as a succedaneum, and a prop  
To our infirmity.

Wordsworth, *The Prelude*.

## Raising Up the Waste Places

PEOPLE generally have suddenly become aware of 'the environment'. It is not unnatural therefore that they should recognise in our current environmental problems an *ecological crisis*—something that has arisen abruptly and without warning. Indeed a recent editorial in a new ecological monthly attributed environmental disturbances to two 'events', the agricultural revolution that occurred ten thousand years ago and the effective harnessing of fuel energy in the industrial revolution. In reality, of course, environmental modifications and disturbances have not come upon us in this step-wise fashion but have progressed gradually and continually. There has been, and will continue to be, a state of continuous environmental transition. The recognition of a crisis may, as Professor John Black in his book *The Dominion of Man* puts it, reflect 'the contemporary myth of comfort' as it presupposes that a post-crisis state will eventually arrive in which conditions will normalize and the causes for alarm disappear. Unfortunately such a welcome state of affairs is unlikely to develop for, again as Black convincingly argues, our present state of rapid and continuous transition leading to unstable and highly susceptible environmental conditions arises directly out of a traditional and deep-seated western view of man in relation to the rest of nature. Arising from the Judaeo-Christian view of Man in relation to God and Nature (most clearly stated in the creation accounts in the Book of Genesis), Man has come to see himself as uniquely set apart from the rest of Nature and given a mandate to use and exploit it for his own ends—to use the biblical term 'to subdue it'.

The arid zones of the world illustrate better than any other the gradual way in which environmental changes have progressed and have resulted in a general worsening of conditions in these kinds of habitats. Few deserts have experienced anything approaching organised agriculture, still less an industrial revolution but nevertheless the deterioration is well documented and can be vividly demonstrated.

The plant and animal communities of the tropics are extraordinarily finely balanced systems. In the desert regions light and heat are supplied in abundance but moisture is at a premium. Contrary to popular belief even desert plants and animals require some water and so the communities of arid zones are made up mostly of organisms which are able to avoid drought. Plants do this in a number of ways

They may possess extensive root systems, have limited amounts of leaf tissue, pass much of the time as a tolerant fruit or seed and form only a sparse population over the area. Animals have evolved reflective colouring, water conserving body functions or behavioural mechanisms. The overall result is a delicately balanced ecosystem with immature plants, a sparse covering of specially adapted plants, relatively small stable populations of a few highly specialised animal groups and hospitable climatic conditions.

Slowly man evolved a method of utilizing the scanty resources of these desert regions—the adoption of the nomadic habit. Rainfall being variable both temporally and spatially, advantage could only be taken of it, and its effect on vegetative growth, by wandering flocks exploiting large areas. In camels Man found a speedy animal with long limbs and a slender body. In addition the hump provided an animal with a mobile reserve of food. Desert sheep have a similar reserve located at the tail. Using these animals as the basis of nomadic pastoralism, man was able to come to terms with the limitations set by the desert environment and while populations of men and animals were relatively small a stable equilibrium was maintained.

Perhaps unfortunately, populations either of men or animals, seldom remain static—they either grow or decline. When they grow the area of exploitation has to be enlarged or the existing area exploited more frequently. On the fringes of the arid zone the desert gives way to a semi-desert scrub type of vegetation. This in turn is replaced by savannah regions, with scattered trees, mixed deciduous forest and finally luxuriant tropical rain forest. It was into these surrounding vegetation types that man made his incursions as human pressure increased. Animals grazed increasingly in forest regions and trees were able to regenerate. As the pressure increased vegetation cover decreased and wind blown sand encroached upon areas where previously desert conditions were unknown. This was not a sudden, cataclysmic event; no 'ecological crisis' would have been recognised but slowly the 'creeping desert' replaced other more luxuriant vegetation. In north Africa forest that reached nearly as far north as Khartoum was slowly replaced by the semi-desert scrubland that can now be seen there. The Roman amphitheatre at El Djem in Tunisia was capable of seating fifty thousand people—today only a small Arab village exists. Impressive Roman ruins throughout north Africa suggest a previous level of production that was much higher than is evident today.



It perhaps relieves Man's conscience to look for climatic changes to explain the deterioration that has taken place but there is little evidence for this view. From the close of the sixth to the close of the third millennium B.C. the climatic conditions were wetter throughout the present day arid and semi-arid zones and undoubtedly during that time a richer vegetation existed. But desiccation had increased by about 2000 B.C. and the climate in these regions became drier. By the end of the last millennium B.C. climatic conditions had begun to improve again, however, and since then only short-term climatic fluctuations have occurred. One is forced to conclude therefore that the more recent, and well-documented deterioration has been brought about by Man and his domestic animals. His hand has proved particularly heavy in a habitat where resources for recovery are severely limited.

Perhaps it is not without significance that it has been left to a philosopher of the East, S. H. Nasr, an adherent of Islam, to argue that Man appears to have lost 'the sense of the spiritual significance of nature'. He appears to have substituted the concept of 'dominion over Nature' for 'harmony within it'. It may be that on to this general awareness of the present perilous condition of our environment can be grafted a greater acceptance and realisation of all that the Christian concept of stewardship implies. If so we may yet be able to arrest and even reverse the gradual but quickening decay that quite rightly is giving rise to so much current concern.

DEPARTMENT OF BIOLOGY,  
UNIVERSITY OF YORK.

M. J. CHADWICK

## Technology and Morality

WHENEVER I read the beautiful *Cantico delle Creature* I seem so far from our society in which technology has destroyed the pastoral setting of the prayer. 'Praise be my Lord for our brother the sun, for our sister moon, for the air, the wind, the water and mother earth.' Systematically and with almost grim determination man of this century has wrought havoc with one or other of our brothers and sisters. The sun's warm rays shine through increased radiation while our water certainly cannot be called clean, even if it is serviceable.

Oceans of the world are cess-pits, and some experts tell us that marine life will be much depleted, if not dead in a short time. The air is full of fumes, spreading who knows what on an unsuspecting people. Mother earth is so covered with waste, pollution, pesticides and technopolis that some gloomy scientists predict a wasteland where people lived and worked.

The application of technology has raised many serious moral problems for man, and even with the Christian insight to help tackle the morality of the advent of technology, we are not much further on answering the problems.

Medical ethics are but one case in point. Because of the great advance of medical technology whole areas of medicine have been opened up which bring to it new dimensions but also a moralist's nightmare. Heart transplants are child's play for a moralist compared to brain transplants. The decision as to whether a person be resuscitated is much less difficult than the decision as to whether this person should be the life-saving kidney machine rather than another. But the ethicists have yet to develop test-tube life, or the supermen they claim is feasible, where characteristics are determined before birth. And it is not enough to write these developments off as immoral or wrong. Some at least, like abortion, seem to be here to stay, and we must come to grips with them. Christians have been used to hard and fast rules but new developments in the medical world often do not fit into the rules we have. More and more, neuro-science indicates that much emotional pain and suffering could be lessened by drugs or operations. Why is it that we allow this to happen in mental hospitals, yet not for those who come under the dubious definition of normal? The development of technology with all its specialisations and its complexities throws up problems not encountered before, at a time when Christian morality is showing short-comings.

Another major area where new problems have arisen because of the growth of technology is within the family and home situation. Because wives are liberated from much of the old-fashioned housework and because sexual habits are changing through birth-control methods, new questions arise. Within many families, wives have to ask if a decent standard is to be maintained. Nursery school education is growing fast, and the result is the clash which is bound to grow between the right of the parents to educate and the right of the authorities. Less time is given to the family within such a culture

as ours and the result is the greater temptation of those in power to manipulate children's development. And within our schools technology is so important in the teaching methods, that teaching could be in danger of being depersonalised. The tape-recorder, the television, the language laboratory are but the beginning of new methods of learning. How far can any educational process really be anything less than personal, face-to-face contact, if it is to remain educational in the full sense of that word? Shades of the 'Brave New World' can be seen in much that we do today. Unless this is taken seriously and responsibly, it could become an actuality.

Our ethics do not help us much when we look at the starving millions and then look at the devastation which can result from intensive pesticide use in our farming. There are many pesticides that may have a great and beneficial effect on crops, but leave wild life suffering and dying. Which is better . . . to have no rabbits or to grow more wheat for the hungry? If this was a true question, and we really did grow more for the third world, then perhaps an answer could be given, but this is not true. Unfortunately wild life is decimated so that wheat in the west, in England, can eat more than we do already. It is often to satisfy greed that the natural environment suffers, not for a beneficial effect for man. Animals do not count, except as a use for man, and when species become extinct, then where is our Christian or Franciscan witness? The technological culture must go on, and on this front alone we seem to make little impression.

There are many other fields where the application of technology has made us realise that the answers to our moral problems are not ready-made. But most of all it is in the field of social ethics that we fall down. Society is becoming more complex, which is part of the result of increased technological application. Amidst the complexity the questions of what to do, what is right and wrong, take on a new dimension, for answers are not easy.

Social ethics is a term I use to describe and portray ethical decisions and demands applied in and for groups. For example it is known that diabetes once killed, and still does unless treated. With the coming of insulin this disease was controlled. Diabetics now live and often give birth to more diabetics. Within the west the growth of diabetes has been very noticeable over the past decades. This raises questions. Should this growth be allowed? Should a nation allow itself to become a nation of diabetics, and allow children to be born

th a potential less than others as far as living a full life is concerned ?  
 ould authority act, or should action be left to the individual ?  
 other dramatic example is population control. Because of medical  
 vances, among other things, the population has soared, especially  
 the third world. If some experts are correct we will starve within  
 few decades because the world will hold too many people. Should  
 mpulsory control of births be brought in ? The tools are already  
 ere if authority wanted to do this. Unfortunately, an individual's  
 od is not always the society's good, and as we look at areas which  
 ve changed rapidly over the past years, we see that our society is  
 t necessarily improving, and the only action left in some cases is  
 r the experts to act. Although one would disagree with the hospital  
 ard that placed on elderly patients' cards N.T.B.R. (not to be  
 uscitated), one can sympathise with the problem they faced, and at  
 ast they were facing the problem, not dodging it. But this is a  
 cial problem, and the ethical problem is necessarily a collective one.  
 espite our doctrines of the Body of Christ, we have given little  
 ought to collective responsibility or social ethics. For far too long  
 the west we have been concentrating upon individual ethics rather  
 n on social morality. As we face the many problems raised by  
 e advent of a technological culture, we feel inadequate to answer  
 th clarity the new world in which decisions have to be made but  
 which the Christian contribution is not fully clear.

HE POLYTECHNIC,  
 OLVERHAMPTON.

GEOFFREY WYNNE,  
*Tertiary.*

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### ***On the Edge***

I do not know what I may appear to the world, but to myself I seem to have  
 en only like a boy playing on the sea-shore, and diverting myself in now and  
 n finding a smoother pebble or a prettier shell than ordinary, whilst the great  
 can of truth lay all undiscovered before me.

Sir Isaac Newton.



## Food for the Spirit

Prayer is abiding in Christ.

Prayer is waking from a prolonged muddled dream.

Prayer is light shining in darkness.

Prayer is swift advance through steady holding-on.

Prayer is restoring action.

Prayer is being grasped when you only partly expected it.

Prayer is groping about for that which you are quite certain is there.

Prayer is the breath that makes the difference between life and death.

Prayer is battling about all over the place, until you find a foothold.

Prayer is a sense of proportion continually renewed.

Prayer is the adjustment of values.

Prayer is exchanging useless anxiety for right concern.

Prayer is feeding on Him in your heart, by faith, with thanksgiving ; and this is all wisdom, especially when you are tired, hungry, or strained.

Prayer is the unveiling of sham.

Prayer is cleaving to God.

Prayer is remaining united to Christ.

Prayer is like a caravan. You are travelling and at home at the same time.

Prayer is returning home.

Prayer is being in the place you came from and will return to, although you do not really know where it is or how to go there.

Prayer is newness of life.

Prayer is new horizons ever opening up.

Prayer is a glorious surprise.

Prayer is journeying home.

Prayer is the unexpected.

Prayer is cherishing the Presence.

Prayer is conviction of sin, striking down to repentance, welling up towards mercy shining through.

Prayer is profound concern for the tortured prisoner and his torturers, and criminals and their victims.

Prayer is something coming to life that you did not know was in you until it did come to life.

A SISTER C.S.C.

## Books

### Stand Well

**Russians Observed.** By Sir John Lawrence. Hodder & Stoughton, 1969, 30s.

Sir John Lawrence is an observer with the eye of love, but one whom it would be very hard to hoodwink. A highly qualified and illuminating interpreter of the Russian scene, which he has known intimately since 1934, he gives us penetrating insights into what lies below the surface: 'I have been training myself for half a life-time to see Russian realities'. His comments on the failures of foreign journalists in Rumania might well be applied to himself in reverse: 'Not nearly enough patience, ingenuity and imagination were brought to the task of getting inside an unfamiliar situation'.

Fluent in half a dozen languages, he entered the uncensored weekly *British* through the dark years 1942-45, mastering successfully the baffling intricacies of life in the war-time Russian capital. After his conversion in 1948, he became closely identified with the Christians whose worship he joyfully shared, equally at one with the family life of an Orthodox congregation at song, or the Breaking of the Bread surrounded by the 'splendid ugly faces' of the Moscow Baptists. He made his profession in order to accept an Orthodox invitation to communicate, healing the Lord's wounds in the bread and the wine' with the Baptists also.

So warm to the infectious enthusiasm with which he expounds the mysteries of old Slavonic (spending astronomical hours in church to my very great profit'), describes with a keen eye for detail the monks of Odessa twisting their hair into a bun before coming from the Patriarch's private church, or takes us on a breaking and

entering expedition to see priceless frescoes in a padlocked church.

But the most moving passages concern the apparent atheists he encounters in the '50's and '60's, who showed an increasingly open interest in his beliefs and an unexpectedly perceptive grasp of their significance. He describes 'the haunted look on the faces of those who have done or suffered terrible things', makes us more vividly aware of the daily dilemma of those who are trying to find 'an honest path through ambiguous situations', and of those being forced to admit that 'life without God is too bitter for men to bear it'. The gravity of Archbishop Antony Bloom's warning, 'The realm of God is dangerous. You must enter into it, not just seek information about it', takes on a new substance in this context.

In a sensitive and heartening analysis of the possible course of the next decade, Sir John sees the future as 'genuinely open', one where it is possible to imagine the Orthodox church becoming once more 'an effective unifying force'. This is a country where fifty million Christians far outnumber committed Marxists, where what you are is considered more important than what you earn, and 'most citizens still believe in the future in a way Western man on the whole doesn't'.

Writers are the guardians of Russia's conscience, and the intelligentsia as a whole felt deeply involved in 'the Czech events—This is about me'. *Russians Observed* emphasises the urgent and joyful obligation on Christians who are not yet called on to 'suffer for their

idea', like the S. Thomas More whom many Russians venerate, to be constantly reaching out in prayer and friendship to those who 'Stand well!' as the deacon commands in the liturgy, and also to those still travelling what

Solzhenitsyn is quoted as calling 'that road through hopelessness' which brought him to the foot of the Cross 'For we being many are one bread, one body'.

A SISTER C.S.C.

## Theology First

**Growing into Union.** Proposals for forming a united Church in England.

By C. O. Buchanan, E. L. Mascall, J. I. Packer, and the Bishop of Willesden.

221 pp. S.P.C.K., 18s. (90p).

During the debate on the Anglican-Methodist Scheme for unity the strongest opposition came, as was to be expected, from the extreme wings of the Church of England, and apparently for precisely opposite reasons. The Catholics objected to a form of reconciliation which would leave the status of Methodist ministers in relation to the apostolic ministry uncertain. The Evangelicals objected to the implicit contention that existing Methodist orders were invalid. It looked as if these extreme positions were irreconcilable. Any concession to one side could only alienate the other still further. They were united in one thing only, refusal to accept a compromise. Nevertheless the protagonists on both sides, who are indeed the authors of this book, assured their critics that there was far more common ground between them than was commonly supposed, and even claimed that they could produce a scheme of unity which would satisfy them both. The scheme has now appeared in *Growing into Union*.

Clearly the importance of this report lies far more in its attempt to find theological agreement between churchmen who have been traditionally opposed to one another, than in the practical details of the scheme which they propose. The authors are convinced that the greatest reason for the failure

of the original scheme was that assumed too easily that theological agreement was neither possible nor necessary, and relied entirely on a mechanical method of uniting the separate structures of the churches. Their own scheme puts theology first. They review the doctrine of the nature of the church against the background of the church's message of salvation, which it has received from Christ. The old Protestant/Catholic antagonisms between word and sacraments, scripture and tradition, justification and sanctification, are shown to be capable of solution in the light of contemporary theological achievements. Next the authors tackle the question of authority in the church. Again following recent trends, this is located in the gathering of the faithful, rather than in the hierarchy. The problem is to relate the authority of each local assembly to that of the church as a whole. It is at this point that the hierarchical structure of the church is seen to be indispensable. The priest in his sacramental function as celebrant of the eucharist is the focal point of unity of the local congregation, but each priest is a suffragan of the bishop, who focusses the larger unity. From this point of view apostolic orders are inseparable from the corporate expression of the church. It is therefore a fundamental error to suppose that

Methodist Church can 'take episcopacy into its system' (Stage I) without being brought into structural unity (Stage II) by the same act. Finally the consequences of these theological considerations are applied to the actual problem of uniting separated churches. The solution which they propose is very similar to that of the South India scheme, but with one highly significant difference. It is 'the adoption' of existing ministries into the presbyterate of an episcopally structured ministry, without a further ordination or quasi-ordination *and without a Pledge*. The Pledge was a clause of conscience, to allow those who could not accept the conditions of union to continue to function within the united church, so that the new unity would not be broken by dissident groups. It was hoped that such an anomaly could be allowed for a time, but it would disappear of its own accord with the process of time. Subsequent history of the Church of South India has shown that this hope is unlikely to be fulfilled. Even to allow the Pledge is to abandon the real hope of organic unity from the start. It is against this background that we must understand the authors' own proposal for a gradual and piecemeal process of organic union. Ideally their theology requires a consensus of full agreement on the part of the whole of a participant church. There can be no room for dissidents. But the authors are realistic enough to see that there is no hope of this at present, or for a long time to come. They therefore

suggest that the united church should begin at the local level, at such places where the consensus actually exists. They are not blind to the alarming confusion which such a method is likely to create. They make a brave attempt to tackle the foreseeable practical problems. But it is difficult to believe that this method of unification will win the day. On the Anglican side there is a strong feeling that such unity as we have got is itself almost miraculous, and must not be put at risk by a planned partition, even as a step towards larger unity. On the Methodist side fears have been expressed that the method would annihilate the distinctive contribution of Methodism to the united church of the future.

But it would be a pity if this book were simply to be written off as impracticable. The scheme is not viable as a scheme for Anglican-Methodist unity, but far more realistic from the point of view of what is really much more desirable, and that is the reunion of *all* denominations in this country. For such a purpose the aim should be, not to try to discover how we may compose our differences, but a joint effort to decide on first principles what the form of the church should be. In other words, theology really must come first. The fact that this can lead to a surprising measure of agreement is demonstrated by this book, which may well be the starting point for a more fruitful approach to the question of unity in the future.

BARNABAS S.S.F.

## Rector of Soho

*Soho Is My Parish.* By John Hester. Lutterworth Press, 7s. 6d.

At first glance at the garish orange and 'with-it' cover of this paperback, one gets the impression that this is yet

one more in the *Cross and Switchblade* series, a succession of varied case histories, some more horrific than others.



In fact, this is most clearly not the case, the book being much more a very readable autobiography.

Father Hester starts with a brief summary of his upbringing and then explains how he became involved in the work as a chaplain to the Actors' Church Union. This was the key to his being invited to become the Rector of S. Anne's, Soho and the way in which he describes the growth and wide scope of the organisation and its work, starting from his own particular involvement, is typical of his treatment of most of the varied topics, which can only be touched on in a small book such as this. These topics naturally include his ministry to the people in the strip clubs, though it readily becomes apparent that this is in fact a quite small part of his total ministry to all the very varied types of people crowded into that quarter square mile which is his parish.

The chapter on the work with the Jews who work in the parish, and the chapter on ecumenical progress in the area are fascinating. The work with the Jews is quite unexpected in that probably very few of us are aware of the very high percentage of Jewish people amongst the daily influx of workers into Soho as well as very many other minority groups.

The final chapter describing the decision not to build a new church heartening, in that a well known, alive parish can feel free not to be tied down to a static visible symbol, and can react on its work as the visible symbol of its Christian witness. All this comes directly from Father Hester's ministry which shows to all the people he is responsible for, that loving-kindness and caring that are Christ's.

THOMAS S.S.F.  
Novice

## New Vision

*The Future of Roman Catholic Theology.*

*By George A. Lindbeck, with a foreword by Bishop B. C. Butler.*

125 pp., with index. S.P.C.K., 25s.

Professor Lindbeck of Yale was one of the Lutheran observers at the Second Vatican Council. His main theme, worked out with distinguished scholarship and penetrating insight, is that if we are to judge the Council's achievements then we must pay more attention to the trends which it set in motion than to the actual statements of the Council interpreted in any narrow sense. Within the formal documents there are to be found hints, approaches, suggestions which are now being worked out by theologians. A movement was started which cannot be prevented from pursuing with expectant hope the search

for a contemporary expression of theological truth.

As Bishop Butler points out, in his introduction which assumes a new importance in view of his statement earlier this year about Anglican Orders the documents of Vatican II have become an inevitable element of compromise which enables them to be variously interpreted. '... these documents represent the aspect of an unfinished dialogue between two contrasting theological "schools"'. That dialogue continues, and in Lindbeck's view it is the 'progressive' school of theology which will be determinative of the

come of the dialogue. It is this conviction which enables him to write hopefully of a genuine *rapprochement* between Roman Catholicism and the rest of the Christian world.

For an American Lutheran, Professor Lindbeck's approach is different at several points from the normal English methods. This adds not only zest to the picture he sets before us, but challenges us to escape from the limitations of our culturally conditioned attitudes'.(x)

The basic contention, supported by references to the Council documents and the continuing discussion and disposition of them, is that they represent a genuinely new vision of the world'.(1) Within the framework so provided the Roman Communion is re-assessing its theology and its mission.

First, then, this new world-view is selected and analysed. Only fragments can be found in the official statements but it can be seen in the work of those writers who created the atmosphere in which the Council met. It depends on a renewed understanding of biblical eschatology and a whole-hearted acceptance of the contemporary secular-rationalistic approach to the world. It involves a return in one sense—a return to the biblical outlook on the world, after centuries, which enables a new logical interpretation of the contemporary scene on its own terms. As the Fathers saw Greek philosophy and *Lex Romana* as part of the *praeparatio evangelica*, so the new approach 'views human history and human progress in all its ambiguities as part of God's plan for the world, as part of the *praeparatio eschatologica*'.(19)

This objective approach is not to be made explicit in the Council statements because once one is alerted to the contrast between it and the classical outlook one sees evidences of its influence everywhere'.(22)

Such an approach to the world leads inevitably to a new vision of the Church which is extensively even if, again, fragmentarily, expressed in the documents. In brief, it is the awareness of the Church's mission in the world and the abandonment of the old triumphalism. This like the new world view crosses all confessional boundaries and thus is a factor in ecumenical hopefulness. The church is the pilgrim people. Here again we have the return of a basic biblical insight. Not the least of the consequences flowing out from this is the place which the laity must assume in decision making if the logic of the Council is to be followed. There is a new grasp of the ministry of service in and to the world.

At every point Lindbeck draws attention to those elements in Roman Catholicism which still constitute hindrances to union, but his skilful examination of the continuing dialogue on the ministry, the structures of the church, and the authority of Scripture and Tradition leads him to a hopeful conclusion. 'All the major documents have clearly abandoned the classical framework of thought with its triumphalist and authoritarian view of the church, individualistic notion of worship and religious experience, and intellectualistic concept of revelation'.(116) The issues raised are important for all Christians and the possibility of co-operation and of growing together now exists. '... whether they are actualized, and how they are actualized, depends on the collaboration of all the confessions'.(118)

This book is to be commended to all who are seriously concerned with ecumenical hopes and plans.

JOHN CHARLES S.S.F.,  
*Novice.*

## Scripture and Life

**A Guide to the Book of Genesis. A Guide to S. Mark's Gospel.**

*By John Hargreaves. S.P.C.K., 9s. and 10s.*

John Hargreaves with his experience of religious teaching in Uganda has produced two admirable commentaries to be followed by others. They are exactly the kind of thing needed for teaching people with a limited knowledge of theological English, such as ordination candidates, catechists, lay readers and others in the mission field.

While resting on a sound background of modern exegesis, they are not overburdened with the latest theological discussions, as so many commentaries are.

At the same time the author has in

view those preachers who need help relating scriptural situations to modern social and personal problems. If sometimes the 'moralizing' seems a little over-pressed, many should find these commentaries most useful for study groups, and those who make practice of scriptural meditation their 'quiet times' would find abundant material both in the Genesis and in Mark for their exercise.

There are also excellent photographic illustrations relating the scriptural events to contemporary life. FRANCIS S.S.

## Books Received

**Documents of the Baptismal Liturgy**, by E. C. Whitaker, S.P.C.K., 58s. (£2.50). A revised and enlarged edition of a book published in 1960, this is a collection of the principal liturgical documents on baptism for the first nine centuries. There is a new introduction on the existence or otherwise of a confirmation rite in the early Syrian church.

**In Search of the Historical Jesus**, edited by Harvey K. McArthur, S.P.C.K., 30s. (£1.50); **Cambridge Sermons**, by E. C. Hoskyns, S.P.C.K., 22s. (£1.10). Two new large paperback editions, the first of a book published in U.S.A. in 1969 consisting of essays by distinguished scholars, the second of a collection of sermons first published in 1938, chosen and introduced by Charles Smyth. Both reprints are to be welcomed.

Other books received, many of which we hope to review in future numbers are the following :—

**Secular Evangelism**, by Fred Brown, S.C.M. Press, 15s. or 35s.; **Tomorrow is Late**, by Peter C. Moore, Mowbrays, 18s. or 35s.; **Living with Guilt**, by Helen McKeating, S.C.M. Press, 8s. 6d.; **Teilhard Reassessed**, by Anthony Hans Darton, Longman and Todd, 42s.; **The Dreamer not the Dream**, by Sebastian Moore and Kevin Maguire, Darton, Longman and Todd, 20s.; **The Bible in History**, Vol. 6—**The Destruction of the Kingdom**, Darton, Longman and Todd, 28s.; **Pastoral Care and the Drug Scene**, by Kenneth Leech, S.P.C.K., 21s.; **The Churches**, by Patrick Cowley, S.P.C.K., 14s.; **Morning and Evening Prayer**, S.P.C.K., 10s.; **Jesus in the Church's Gospels**, by John Reumann, S.P.C.K., 75s.; **A World Begun**, by H. E. W. Slade S.S.J.E., S.P.C.K., 20s.; **Christian Confidence**, Theological Collections 14, S.P.C.K., 28s.; **Freedom, Faith and the Future**, by Michael Ramsden, S.P.C.K., 5s.







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